

The Highland Churchwoman

VOL. 1, NO. 1

EPISCOPAL CHURCHWOMEN - DIOCESE OF WESTERN NORTH CAROLINA

SEPT. 26, 1984

EARLY WESTERN NORTH CAROLINA

There are twenty-eight counties in what is now called the Diocese of Western North Carolina. Only four of these counties can be classified as non-mountainous. The Diocese encompasses most of the land west of the Catawba River. It includes some of the Piedmont of North Carolina and practically all of the noted mountain country. It is in the western part of the Diocese that the Appalachian ranges rise to the highest points east of the Mississippi River. There are thirty mountain peaks having an elevation of more than six thousand feet above sea level.

The first settlers of these Southern Appalachian mountains were immigrants from England and Scotland, or the descendants of such immigrants, and the first settlers of the piedmont section of the Diocese were German, Scotch-Irish and English.

These early pioneers settled in the mountain coves, coming into the wilderness on foot or horseback with all their belongings on pack horses. When they arrived at their destination, the men and boys cut trees and built log houses. The roofs were held on by weight poles as no nails were available. Trees and bushes were cut and the new clearings were plowed and planted. The men dressed in shirt and pants made from dressed deerskin. In each belt was carried a hatchet and hunting knife and over each shoulder was slung a muzzle-loading rifle. These men were skilled in all types of work. They were tanners, shoemakers, butchers, farmers, blacksmiths, hunters - truly "jacks of all trades."

But it was the women who held the home together. They were the true heroines of the mountains. In his book HISTORY OF WESTERN NORTH CAROLINA, John Arthur describes the hardships they were subjected to.

"Long before the palid dawn came sifting in through chink and window they were up and about. As there were no matches in those days, the housewife 'unkivered' the coals which had been smothered in ashes the night before to be kept 'alive' till morning, and with 'kindling' in one hand and a live coal held on the tines of a steel fork or between iron tongs in the other, she blew and blew and blew till the splinters caught fire. Then the fire was started and the water brought from the spring, poured into the 'kittle', and while it was heating the chickens were fed, the cows milked, the children dressed, the bread made, the bacon fried and then coffee was made and breakfast was ready.

It could never have been said of them that they had 'but fed on roses and lain in the lilies of life.' There was little thought of 'finery', no chance to display the latest fashions, few drives or rides for pleasure, and only occasionally a dance, a quilting party or a camp meeting. No wonder the sons and daughters of such mothers are the best citizens of the Old North State!"

In these earliest settlement there were no schools and no churches at first, and no wagon roads. These early pioneers had no contact with the outside world except by foot or horseback over tortuous mountain roads.

These first roads, or more accurately, trails, were made by buffaloes and other wild animals. The Indians followed the animal trails and made their trading paths and the early settlers used these trading paths. Eventually crude roads, called wagon roads, were constructed by the early settlers. These were virtually impassable during the winter and after hard rain. These roads were traversed on foot, horseback, wagon or buggy and stagecoaches.

The journal kept by Bishop Francis Asbury, the first Methodist bishop in America describes vividly the hardships encountered by travelers in the late 1700's and early 1800's.

November 6, 1800, he wrote: "After we had crossed Small and Great Paint Mountain...my roan horse, led by Mr. O'Haven, reeled and fell over, taking the chaise with him; I was called back and beheld the poor beast and the carriage bottom side up, lodged and wedged against a sapling, which alone prevented them from being precipitated into the river."

Later, under the date of October 1, 1805, ran the following notation: "Next day, we had to cope with Little and Great Hunger Mountains. Now I know what Mill's Gap is, between Buncombe and Rutherford, one of the descents is like the roof of a house, for nearly a mile. I rode, I walked, I sweat, I trembled, and my old knees failed! Here are gullies and rocks and precipices...bad is the best! ...Eight times within nine years I have crossed these Alps!"

Travel did not improve much for the next seventy or eighty years for in the Episcopal Convention Journal are the accounts of how Bishop Atkinson was lost all night on a mountain in great peril of life, and Bishop Lyman, when driving in a light buggy, was thrown down a precipice and painfully cut and bruised. And the

Rev. James A. Deal, who traveled mostly by horse and buggy, while ministering to a wide area extending from Franklin to Cashiers in 1894, wrote: "My most distant mission was in the valley of Cashiers and in order to reach this spot in winter, I was up at 4:00 o'clock and on my journey as soon as bricks were warmed and wrapped in towels placed beneath the dashboard of my buggy. Sometimes the roads were so uncertain and my progress so slow that darkness had fallen before I reached my destination."

In 1828, the Buncombe Turnpike was completed from Saluda Gap, in the county of Buncombe, by way of Smith's, Maryville, Asheville, and the Warm Springs, North Carolina to the Tennessee line. In 1851, the Asheville and Greenville Plank Road was built. With the Turnpike and the Plank Road, Asheville and the surrounding area became a health resort and summering place. A steady stream of travel began through Western North Carolina and has continued since.

By 1830, the first passenger train in America was in operation. With the railroad, transportation in the eastern part of what is now the Diocese of Western North Carolina was made easier. At the close of the Civil War, the railroad extended to within a few miles of Morganton and not long afterward to Old Fort. Passengers were taken from Old Fort to Asheville in stage coaches. The driver 'drove the mountain,' as the end of the line nearest Old Fort was called, handling 'the ribbons' over six beautiful white horses. But not until 1880 was the railroad completed to Biltmore. The formidable Blue Ridge had been successfully surmounted at last.

However, most of the roads were still dirt and hard to manage. Even by 1920, when most road traveling was done by automobile, it was still an adventure and one of great expectation.

These early settlers of the mountains were universally Protestant, mainly Presbyterian, as became Scotch-Irish. But the early Presbyterians did not engage in missionary work, so the Methodists and Baptists found a fertile field ready for harvest. Baptist churches outnumber all others in Western North Carolina. The Lutheran Church was popular in the eastern part of the Diocese. The Episcopal Church was disliked by the mountaineers, who were wary of the church which had been associated with the Crown of England, nor did they understand the liturgy of this Church. They deemed it a religious duty to interpret their own Bible and hold to a democratic

ecclesiastic system. Even as late as the 1920's, the Episcopal missionaries were often met with suspicion as stated by Archdeacon John Griffith in his diocesan report:

"I believe with all my mind in the essential things which my church stands for, but the Episcopal Church in these mountains will never be the Church of the Mountaineer until we of the clergy fraternize and come down from our lofty heights of ecclesiasticism, sacerdotalism and offishness... 'Win my confidence and my heart first,' says my mountaineer friend, 'and then I will follow you until I find you are not worthwhile.' The mountaineer has not lost soul nor his individuality as many others have, even though he is following in the wake of the restive and impatient. We of the clergy must be wise enough to stabilize his spiritual ideals and deferred hopes through the Church."

And again he wrote. "I am many times asked by our native born people; 'Why do some of you Episcopal Ministers hold aloof from us? You may teach us much, but we can teach you something. Quite a number of times, some one or another had said, 'Why does your Church call you a Missionary? Missionaries are sent to heathen folk who know not God. We people of the Mountain tops actually know God, and some of us know Him better than these summer tourist Christians.' Never, now do I use the term that I am a missionary, although I may be sent."

Through these early years the Episcopal congregations gathered, Sunday Schools were organized, mostly by women for their children, and eventually churches were built. Today there are sixty-one churches and six preaching stations in the Diocese. The Episcopal Church of the Diocese of Western North Carolina owes much to the perseverance and determination of these early pioneers of the faith.

(This background material is provided that you might appreciate the stories in this paper.)

Shilda Burns, editor

DEDICATION

This paper is for and about women. It is dedicated to all those women - past, present and future - who have given their time in the service of the Church.

The Highland Churchwoman

Sept. 26, 1984

Co-editors: Candy Grooms
Silda Burns

Episcopal Churchwomen's Board
Diocese of Western N.C.

DEAR FRIENDS IN CHRIST,

The Episcopal Churchwomen in the Diocese of Western North Carolina has come a long way since the early days of its origin. In many respects the history of the Diocese, as the history of so many of our older congregations, parallels the history of the ECW (earlier known as the Woman's Auxiliary). This is true because Episcopalian women have always been at the forefront of parochial life--teaching Sunday Schools, preparing parish meals, raising money and materials to aid missions (at home and overseas) and reaching out to the needs of the local community, enriching it by their enthusiasm, dedication and long hours of labor.

I remember with thanksgiving the formative works for the expansion of the Episcopal Church in our western counties of the women in Lincolnton, Blowing Rock, Hickory, Morganton, Asheville and Hendersonville, without whose labors and support the work of the Church would not have progressed.

Thus, as you celebrate your history, my dear sisters, I join with you to praise God for your past and present ministries - even as we plan and dream about the challenges and opportunities which lie ahead in but a dimly-perceived future. We look back only to draw strength and courage for the work which beckons us forward!

May our gracious Lord continue to bless and prosper your lives, witness and service.

Faithfully yours,

William G. Weinbauer, Bishop, Diocese of W.N.C.

HERSTORY ♦ ♦ ♦

During the past two years we have been searching our past. There is some merit to the old cliché "if you want it done right - ask a woman!" It is awesome to read what our Church has accomplished in Western North Carolina over the years - and how much of it was done by our hard-working, dedicated women.

Candy Grooms and I have harassed and hounded you these two years to send us articles and histories of what the women in your parish have done. Over thirty churches responded. Some sent a great deal of material and others sent only a little. Some we had to shorten and some we had to research further and lengthen. I am sorry that there is not an article on every church in the Diocese. However, we felt we had to limit the paper only to those churches who responded to our request for information. It was impossible for us to do all the research for all the churches. Therefore, we limited our search more to the over-all activities of the women in the Diocese. We tried, too, not to center our efforts entirely on organized women's groups, but on women's ministry as a whole.

It is my hope that those of you who wrote historical sketches will publish them so that the members of your parish can enjoy them and appreciate the work that has been done in the past. Or perhaps you could share what you wrote with your parish in skits - or as a Sunday sermon.

Special thanks go to Mrs. Kay Levine, who served as my proof-reader and offered constructive criticism on style and content. Her help and interest in the project was greatly appreciated. Also, for her help on providing information on the early days of the Woman's Auxiliary I wish to thank Miss Lucy Fletcher. Special thanks are also extended to the Episcopal Foundation of this Diocese, which granted us \$600 to assist in financing the publication of this paper.

All the material you sent to Candy and me will eventually be filed in the Diocesan Archives.

In preparing the paper, Candy and I both did research, Candy did the type-setting and lay-out, and I did the writing. It has been an enormous task, but fun to do. It has also been rewarding to read of the enormous amount of work done by our forebearers, in times when most conveniences were non-existent. It is inspiring to me as your Diocesan President to strive harder in working for the spread of God's Kingdom.

Silda Burns, editor of THE HIGHLAND CHURCHWOMAN and
ECW Diocesan President, 1982-1985

COME MEET VERA DOZIER!

SPRING PLANNING DAY 1985 TUESDAY, APRIL 23

IN-THE-OAKS BLACK MOUNTAIN

112 YEARS OF ORGANIZED SERVICE

The history of organized women's work in North Carolina dates back to 1881 when the Diocese of North Carolina was the whole area of the state. The Rt. Rev. Theodore Lyman, Bishop of the Diocese, asked Mrs. John Wilkes of Charlotte to form a Diocesan organization of Woman's Auxiliary branches. In 1882 at the Diocesan Convention in Tarboro, representatives from six branches (Asheville, Edenton, Fayetteville, Charlotte, Hillsborough and Lenoir) with a total membership of one hundred, were organized as the Woman's Auxiliary of the Diocese of North Carolina to the Board of Missions, thereby becoming one of twenty-six organized in the national church prior to 1883.

However, many years before the Diocesan Woman's Auxiliary was formed, there were already two active branches in the western part of North Carolina. Trinity Church, Asheville, was organized February 13, 1872 and St. James, Lenoir, was organized April 15, 1878. These two are among the oldest organized Auxiliaries in the state.

In 1895 when the Missionary District of Asheville (separated from the Diocese of North Carolina) was organized, the Woman's Auxiliary in the district also came into being. Miss Fanny Patton was appointed Secretary, as the President was then called. The Presiding Officer was the Bishop. The first Annual Meeting of the Woman's Auxiliary of this District was held in Asheville in 1897.

An interesting resolution was sent from the Woman's Auxiliary of the Missionary District of Asheville in 1920 to U.S. Senators and Congressmen. This urged the passage of a bill prohibiting salmon fishing in Alaska for canning and export. The women of Western North Carolina were concerned beyond parochial boundaries. They feared hardship and possible starvation of the Yukon Indians.

In 1922 the new Diocese of Western North Carolina was formed. In that same year the Woman's Auxiliary became an organization to the newly formed diocese, which was no longer a missionary district. Even so, Bishop Horner insisted on keeping the appointment of the President in his hands. He still presided at the meetings. His thinking was that elections brought politics into the church..."Women need to be less concerned with administrative duties and more concerned with serving God and His Church." However, with his full support again assured, the women expressed their desire to elect officers.

During the Depression years, the Diocesan funds of the Woman's Auxiliary were lost twice in bank failures. Despite this and with great determination, all pledges were paid in full. Further faith was shown by putting an item in the budget to provide for a missionary to serve Franklin and the Highlands area.

During the 1920's and 1930's the women were paying the salary for a Chaplain and his secretary at Oteen and bought two acres of land for the new conference center called Kanuga. In 1933 the women were saddened over the death of Bishop Horner. The next year, the new Bishop, Robert Emmett Gribbin, was at the Annual Meeting of the women.

Despite the difficulties and war shortages, no Diocesan meetings of the Woman's Auxiliary were canceled during the war years of the 1940's. Women were called on to aid in Red Cross work and collect articles for World Relief. All during the war and afterwards great quantities of clothing and supplies were sent to England.

The new name of Division of Episcopal Churchwomen, Diocese of Western North Carolina, replacing Woman's Auxiliary, was adopted at the 1959 Annual Meeting. During the 1960's, the Deanery System was devised and the Diocese divided into six deaneries. They are: Asheville, Hendersonville, Lenoir, Mountain, Shelby and Western Deaneries. Each Deanery has a Dean and an Episcopal Churchwomen representative.

In 1967, under the capable leadership of the President, Mrs. Bess Byerly, Spring Planning Day was begun. The first Spring Planning Days consisted of leadership workshops to aid the officers of the branch ECW's. At the present time, Spring Planning Day usually consists of a speaker and group discussions.

During the late 1970's, the emphasis of the ECW shifted from missions to Christian Social Concerns. The ECW financially aided Hospice, the Deaf Ministry and Battered Women, and they educated women on the Jail and Prison Ministry, Ministry to the Aging, Child Abuse and many other social issues.

With the threat of Nuclear War in the 1980's, the emphasis has been on World Peace and World Hunger. Members of the ECW have been encouraged to write the legislative bodies of the state and the nation concerning the issue of peace. In 1983, the Diocesan Board initiated a new project to help with the problem of world hunger, the Heifer Project International. Money is sent to Heifer Project to purchase live animals to be given to a hungry family instructed in their care.

From the beginning in 1872, with the organization of a branch of the Woman's Auxiliary in Asheville, to 1984 with 54 organized ECW branches in Western North Carolina, 112 years have passed. The Episcopal Church as it is known in this area today is the result of the labors of women over the past century.

In 1924 a Constitution was carefully adopted and Mrs. Michael Schenk of Hendersonville became the first elected President. Mrs. Fred Thomas was elected in 1926 and served six years. She was the only elected President to serve two terms.

WOMAN BUILDS CHURCH IN WILDERNESS

1834 - Flat Rock - St. Johns in the Wilderness owes its origin to Susan Baring (1763-1846), who built it primarily as a private chapel for herself and her family. Tradition says the name "St. John in the Wilderness" originated because this area of North Carolina was known as the "Wilderness" by the wealthy plantation owners who came here to escape the summer heat of the South Carolina low country.

Susan, the wife of a wealthy South Carolina planter named Heywood, had come to South Carolina from England. Upon the death of her husband, she became very interested in his business. In Charleston society she was recognized as a dramatic writer and amateur actress. This charming widow caught the attention of Lord Ashburton of England. Lord Ashburton sent his cousin, Charles Baring, a member of the banking firm of Baring Brothers, London, to Charleston to negotiate a match between him and Mrs. Heywood. It proved to be a case of "John Alden and Priscilla" when Charles asked for Susan for himself. They were married and soon after moved to Flat Rock, North Carolina.

The completion of the Buncombe Turnpike in 1828 opened up the mountain areas to a steady stream of travelers to Western North Carolina. Many of these visitors were from Charleston, South Carolina, who came to Flat Rock during the summer for the scenery and climate. Flat Rock became Western North Carolina's first summer resort.

Susan and Charles were leaders in the Flat Rock community. As soon as the site of their home, "Mountain Lodge," was selected, Mrs. Baring made plans for the erection of a chapel on the estate. The chapel was to be a place of worship for her family and household servants. This first chapel, built of wood, was destroyed by

fire. It was replaced by a small brick building. In his address to the Diocesan Convention, written in the 1834 Journal, Bishop Levi Ives said, "At Flat Rock, when I arrived on July 2, 1833, I found a beautiful church edifice of brick nearly completed." It was probably finished in 1834.

In 1836, the Bishop revisited the church. Dr. Martha Allen in her book, ASHEVILLE AND THE LAND OF THE SKY, wrote:

"The building was completed in 1834. It was designed as a Church of England chapel. On August 27, 1836, this building and the surrounding grounds were transferred to Bishop Ives, as Bishop of North Carolina. The transfer was made reluctantly and only after Mrs. Baring had been told that if she did not make a gift of the church, another one would be built. Charles Baring, however, reserved for himself and his family three pews and the land beneath them. On August 28, 1836, Bishop Ives consecrated Saint John in the Wilderness, a name already in use for the Baring Chapel."

Susan and Charles Baring entered the church on Sundays in great style. "Liveried horsemen led the way of the bright yellow horse-drawn carriage. The congregation would be awaiting their arrival. The driver then laid a length of carpet on the steps and ground. A footman assisted Mrs. Baring in alighting from her carriage, whereupon she placed her prayer book on a silver tray held by her maid. Then on the arm of her husband, followed by the maid carrying the tray in front of her, Mrs. Baring entered the church. As soon as the Barings were seated in their pew, the bell would ring and service commenced."

Susan Baring's need for a place of worship in the "wilderness" was the genesis of St. Johns. She and her husband are buried under the floor of the church.

perhaps the first in North Carolina. When the Diocesan Woman's Auxiliary was formed in 1882, Trinity was one of the first to join.

After the Missionary District of Asheville was formed in 1895, Miss Fanny Patton was appointed the first President of the Woman's Auxiliary of the new district. From that time on, the Trinity branch has led the way in providing diocesan leadership for the Woman's Auxiliary. Seven women from Trinity have served as President of the W.A./E.C.W. of the diocese.

When the government established a rehabilitation center in Asheville for returning servicemen in the latter days of World War II, the members of the Woman's Auxiliary began a program of entertainment, and a place of relaxation for these men.

The Women of Trinity Church! This phrase has carried an amazing amount of faith and energy, hard work, generosity, prayer and love for 137 years.

OYSTER SUPPERS AND JAPANESE TEAS

1863 - HENDERSONVILLE - St. James of this city was consecrated in 1863, and owes much to Mrs. William Shipp. She appears to have been the strongest influence in the ultimate organization of the little congregation and completion of the church building. It is said that she worked and collected a large portion of the funds used in paying off the final indebtedness, and that when ground was broken for the church building she wielded the shovel which turned the first earth.

The initial St. James branch of the Woman's Auxiliary was organized in 1896. The Auxiliary soon found that a good way to meet the church's expenses was by holding "oyster suppers and Japanese teas." By 1908 the vestry decided the women should not have to give oyster suppers and Japanese teas in order to raise money in support of the church. The vestry decided the envelope system of meeting expenses would be more appropriate.

St. James women have often provided leadership for the Auxiliary. The first elected President of the Woman's Auxiliary of this diocese was Mrs. Michael Schenck in 1924, and in 1958, Mrs. Mary Haden was elected Diocesan President. Anne Worrell served as the diocesan UTO Custodian from 1974-76, and as Parliamentarian 1977-79, and was a delegate to the 1976 Triennial.

FAITHFUL WORKERS

1865 - ASHEVILLE - It was through the influence of Mrs. James Martin, wife of General James Green Martin, that St. Matthias Episcopal Church was organized in 1865. She exerted herself to advance the educational and religious training of the blacks of Asheville. St. Matthias was the first organized black congregation in the Diocese of Western North Carolina. Its first name was Trinity Chapel.

The earliest mention of an organized group of women is in the 1913 Woman's Auxiliary yearbook when the Women of St. Matthias are recorded as contributing \$3.15 to the United Offering. The Women of St. Matthias have often been the spirit which has held the church together in the many years they have been without a rector.

Since before the election of the first woman to the vestry in 1935, the Women of St. Matthias Church, Asheville, contributed widely to church and community projects. Besides serving on the vestry, the women have taught Sunday School, cared for the altar, played the organ, served as lay readers and chalice bearers, and held bazaars.

The Women of St. Matthias have always been hospitable as is evident in the many times they have hosted Woman's Auxiliary meetings at their parish. In 1938 they hosted an Institute for Negro Women, which Mrs. Woolbridge, then Diocesan President of the Woman's Auxiliary, reported as "outstanding in educational and inspirational value to those who attended."

In 1964 a medical loan closet was established with three pieces of equipment - a wheelchair, an overbed table, and a walker. In the fall of 1970, the "Deerfield Dears" was launched with twenty-four carters, four shoppers and fourteen drivers. Two women took a cart, stocked with notions, sundries, candy, etc. around to each room once a week; selling the items at cost. Every other week, a driver was provided to take residents to Hendersonville for a morning of shopping and professional appointments. A second driver picked the ladies up at noon for the return to Deerfield. Sometime between 1973 and 1974, a mini-bus became available for the use of the Deerfield residents and the transportation provided by St. James ceased.

In the 1980's, the St. James ECW joined in an ecumenical program with the First United Methodist Church of Hendersonville to care for two Cambodian refugee families, and a family of Polish refugees.

Other projects sponsored by the women are an After-School Program, a School for Little Folks and a Soup Kitchen.

Whoever associates "ECW" with fund-raising and a tea-cup image have only to look at the Women of St. James to fully appreciate the work of churchwomen.

SMART

BUSINESSWOMEN

1888 - HICKORY - The Church of the Ascension in Hickory was organized as a parish in 1873. Mrs. Richard Baker, who was instrumental in beginning the mission a year earlier, suggested the name, "Church of the Ascension."

The Ladies' Guild was organized April 12, 1888, for the purpose of making money for the parish and for worldwide missionary work. Each member was asked to pay monthly dues of 10 cents and do what work she could. It wasn't until April, 1895, that the Ladies' Guild became a branch of the Woman's Auxiliary.

It is interesting in reading the early minutes of this organization to discover that the Guild and later the Auxiliary of the Church of the Ascension lent money at interest. In the minutes of June 10, 1890, is recorded: "We have lent 200 dollars to The Hickory Mfg. Co. at 8%." And on June 10, 1892, the minutes report that..."The note of \$300 was collected with interest in April, being \$320.53. This was used towards the improvements on the church." And on May 17, 1895..."The note for \$40.56 at 8% was collected with interest."

With their unique way of raising money the women were able to carpet the church, place a beautiful oak reredos in the church and buy a cassock and cotta for the rector.

Their historian writes, "Those early women were real dynamos of energy and good businesswomen, too!"

FIRST WOMAN'S AUXILIARY IN THE DIOCESE

1847 - ASHEVILLE - In 1847, three women, Ann Baird Coleman (Mrs. William), Henrietta Patton (Mrs. James W.) and Salina Roberts (Mrs. Philetus) persuaded Bishop Ives (Bishop of N.C. - the whole state) to send a priest to conduct regular Episcopal services in Asheville. These women also organized the Ladies' Sewing Society. With funds raised through the Society and personal contributions, they helped finance the first building for Trinity Church in 1850. They also pledged individually toward the rector's salary.

Soon after the General Convention of 1871 authorized the formation of the Woman's Auxiliary on the national level, Miss Fanny Patton (daughter of Mrs. and Mrs. James W. Patton) organized the Trinity Branch of the Woman's Auxiliary on Tuesday, February 13, 1872. Among the first members were Mrs. Thomas Patton, Miss Elizabeth Carmichael, Miss Annie Martin and Mrs. Salina Roberts. This was one of the first parish branches in the whole Church and

WOMEN ARE STRONG INFLUENCE

1867 - ASHEVILLE - Grace Episcopal Church has a long history of sustaining influence by its women's societies. As early as 1890, the King's Daughters gave socials and entertained visitors. The Woman's Industrial Society gave suppers and bazaars and did a large amount of sewing both for the parish and social work. St. Martha's Guild accomplished a vast amount of sewing for the church, served meals for special occasions, packed missionary boxes, and made special offerings during Advent and Lent. St. Martha's Guild became a branch of the Diocesan Woman's Auxiliary and supported its many missionary projects.

The first church was a log structure built in 1867 and was called Beaverdam Mission. By 1908, a new church had been built and the name was changed to "Grace Memorial Episcopal Church" as a memorial to Grace Chester, who had died. In 1950 the Woman's Auxiliary built a sacristy onto the church. It was the first time there had been water in the church.

During the 1930's and 1940's Miss Mona Cannell contributed much to Grace Mission, especially to the children of the church and the Buncombe County Children's Home. Miss Cannell was a native of New Orleans and a graduate of the Philadelphia Training School and served for

many years as a missionary to Japan. She developed tuberculosis and was sent to Asheville to recuperate. She became much better and hoped to return to Japan, but this was not possible due to her health. Listed as on sick leave, Miss Cannell was assigned to work at Grace Mission by the National Department of Overseas Missions. This she did. Throughout the rest of her life, she continued to be paid, and listed in the reports of the National Council, as a missionary to Japan. Besides her work at Grace, she served for many years on the Diocesan Board of the Woman's Auxiliary.

Another missionary from Grace is Mary Hayes who served in a log cabin hospital in Fort Yukon, Alaska, an Indian village seven miles north of the Arctic Circle. She has returned to Grace and is active in all phases of church life.

The Women of Grace Church are very active in the pre-release and aftercare program of the N.C. Department of Corrections. This program is designed to prepare prisoners due to be paroled to help them to make a better adjustment to the outside world. The ECW also holds an annual "country store", a fund-raising effort, the proceeds of which are used for community outreach.

FANNIE MORGAN STARTS SUNDAY SCHOOL

1853 - MURPHY - There were Episcopal activities in the community of Murphy dating back to 1853, but the present Church of the Messiah was not built until 1896.

The earliest services were conducted in a rented room over a furniture store, with a makeshift altar. Mr. Alfred Morgan (father of the Rev. Rufus Morgan) was the lay reader and conducted the services except when a minister could come.

Mrs. Alfred Morgan (Fannie Siler) started a Sunday School for the Negroes of the community. She invited them to her home on Sunday afternoons and gave

them religious instruction. Finally, she bought a log cabin near her home where she conducted a Sunday School as long as she lived.

The Woman's Auxiliary of Messiah Church was organized in March of 1942, but even before they were formally organized, it was often the women who kept the church going. Today women serve on the vestry, are lay readers, are delegates to convention and are active in the ECW.

Through the fortitude and faith of the early pioneers, this church has evolved into an active and growing congregation.

CHURCH OWES ITS ORIGIN TO WOMAN

1877 - CARTOOGECWAY - If it had not been for the persistence of Joanna Chipman Siler, there would be no St. John's Church. She came to the mountains from New York State in 1856 and married Albert Siler, a local mountain man. Through her efforts a clergyman, Mr. John Archibald Deal, was sent in 1877.

Work was begun in 1880 to build St. John's Church. Mr. and Mrs. Siler donated the land and their daughter, Miss Fanny E. Siler, gave \$100 in money and board for the carpenters.

The first church was called St. John's, Nonah. The Rev. Rufus Morgan wrote: "Nonah is the Cherokee Indian name for an evergreen

tree and was the name of the local post office when the original St. John's was built. The new church was called 'St. John's Cartoogechaye.' Cartoogechaye is also Cherokee and means 'the town over beyond' and is the name of the Valley where St. John's stands."

The first service of the second church was held in 1945. It is interesting that the cornerstone of the new church is none other than the gravestone of Joanna Chipman Siler. This is indeed a fitting memorial for one who was responsible for the very existence of the work of the church in this valley.

SECOND OLDEST WOMEN'S ORGANIZATION

1878 - Lenoir - When the ladies of St. James Episcopal Church organized themselves into the "Church Ladies' Aid Society" on April 15, 1878 - they were the second organized group of Episcopal church women in Western North Carolina. Their stated purpose was "to aid, in every way, in forwarding the work of the church." The "work of the church" included not only their own St. James but their Christian concerns for all the world. Their "work" through all the succeeding years reads like the signs of the times for each generation.

Their charity began at home. At the first meeting they made plans to improve the churchyard, to advance the Sunday School, and to get up a Christmas tree for the Sunday School. And they began almost immediately quilting and sewing for the needy of the community. Next they provided carved wooden chancel chairs, prayer, and hymn books for the Chapel of Peace, an Episcopal mission outside of town. Because of the lack of public education they assisted in weekday classes in this mission. When the Thompson Orphanage was established in Charlotte in 1884, they sewed and sent clothing for these children, a concern that has been steadfast to the present, paying particular attention to the children from their own county.

As soon as the Woman's Auxiliary of the Diocese of North Carolina was organized in 1882, they affiliated themselves with that group and changed their name accordingly. They sent a delegate, the rector's wife, Mrs. T.K. Allen, to a meeting of the women which met concurrently with the diocesan convention in Charlotte in 1883. Through the establishment of the Missionary District of Asheville, then the Diocese of Western North Carolina, and then through the change of the Auxiliary to the Episcopal Churchwomen, St. James Women have provided leadership, having chaired many committees and held various offices, including four diocesan presidents (Inah Squires Carpenter, Bess H. Byerly, Betty B. Early, Shilda B. Burns). As soon as the United Offering, later the United Thank Offering, began in 1889, they started contributing.

When the Rev. William Gordon a son of this diocese, became the Bishop of Alaska, the St. James Women became interested in what was happening there and "adopted" Miss Addie Mae Page and her work as a nurse in the Hudson Stuck Hospital in Ft. Yukon. After World War II opened their eyes to the Pacific, they began sending Christmas cards to a mission in Formosa.

WOMAN IN KNICKERS ATTENDS TEA

1920 - Highlands - Sometime during the 1920's, Miss Charlotte Elliott chauffeured the Chairman of the Mission Committee, Mr. James Himes, to Asheville for an official church meeting. Miss Elliott did not plan to attend the meeting. At that time all roads out of Highlands were dirt roads and driving was an adventure; so Miss Charlotte wore her knickers.

Following the "official meeting" there was a Tea at the

During the Great Depression, St. James undertook to build a parish house. When the church got behind on the payments for the completed building, the women began having annual bazaars and serving suppers to make money toward this and other needs. For years they served the Lion's Club for all their meetings and they also served luncheons or dinners for any other group who wanted the "best food in town."

Lenoir, like so many Southern towns, was frequently ravaged by polio epidemics. The disease took its toll at St. James; little Mary Jean Squires was a victim in 1941. In 1944 Joanne Bohn, a high school senior, became afflicted but fortunately made a complete recovery. That year a temporary hospital was set up in Hickory and Mrs. Bohn went down to nurse her daughter and other children. The other ladies helped supply the hospital with linens, blankets and food. They continued to fight the disease and to help victims until the disease was conquered. In 1969 they initiated the movement that resulted in the United Churchwomen setting up a telephone service that enabled Beth Hartley, a polio victim, to graduate from high school.

The church women started providing favors for hospital trays every Sunday. Later other churches joined this effort. This joint effort was probably the spark that kindled the organization of the Lenoir United Churchwomen; the first president was Inah Squires Carpenter from St. James. That was the group that recognized the need for a day care center for the children of young black mothers and set up the first such center in Lenoir in 1953. Some years later it was named the Inah Carpenter Day Care Center. In the 1970's when the Caldwell County Health Center set up a prenatal clinic, St. James again joined other church women in providing baby-sitters for the clinic.

These women were sometimes "ahead of the times." They served on the vestry as early as 1932. By accident of resignation, there were four women on the vestry of nine members in 1983, though there are only two in 1984. They have never been afraid of change. Starting with just one group, they added guilds as they saw the need, at one time having four. Then as women began to work outside the home, that number dwindled back to one. But they still try to keep in contact with all the women in the church.

Biltmore Estate. Miss Charlotte's many friends insisted that she attend the Tea, even though she was wearing knickers. So she did, dressed as she was in her knickers and was impressed with the beauty and grandeur of the surroundings. However, she was shocked that the elegantly served refreshments from the elegant tea table were "store bought" cookies! (Imagine the shock she created with her knickers! ed.)

NEW LIFE

(Editor's note: Copied material from a brochure on St. Cyprian's. Used by permission.)

1882 - FRANKLIN - The history of this church is as fascinating as it is unique. A short time after the Civil War, St. Cyprian's was founded as an Episcopal Mission to teach trade skills and provide worship services for the black population in the Macon County area. In 1886, a small frame building was constructed so the worship and classrooms could be moved out of an old tannery which had been used since 1882.

At the turn of the century, The Rev. James T. Kennedy was put in charge of the school and congregation. One of the present members, Mrs. Carrie Stewart, who was 105 years old on November 28, 1983, tells of many interesting stories about attending this school under the direction of Father Kennedy. Collie Obey Addington, another student educated at St. Cyprian's Parochial School was active in many phases of the church's ministry. She served as Sunday School Superintendent, church organist and president of the Woman's Auxiliary. Viola Lenoir has also faithfully served the church.

In the fall of 1979, The Rev. Terry Cobb became St. Cyprian's first full time clergy in almost 70 years. Things began to happen. This church, that was once an all black congregation, is now a totally integrated family of dedicated Christians working and worshiping together in obvious harmony.

ST. ANDREW'S GUILD

1918 - CANTON - The ECW of St. Andrew's, Canton, is a good example of how women in a small mission help the church in meeting critical financial needs. St. Andrew's Guild was organized in 1918 with eight women, when the mission was lodged in a house owned by Champion Paper and Fibre Co. Through the years the church has benefited greatly through the work and giving of faithful women. Carpet for the sanctuary and aisle, slide projector and screen, redecoration of the rectory, kitchen and undercroft, Christmas checks for rector, shut-ins and organist, choir robes, Sunday School materials and mimeograph machine are listed among their gifts.

When the building program for a church school annex began, the women contributed \$1,000 to the fund. The building was erected in 1964. Beyond the parish, the ECW has supported the Committee of 1,000, the Presiding Bishop's Fund, the Red Cross, Camp Henry scholarships, Church World Service, Episcopal Child Care Services, Canton Ministerial Association and the Lambeth Fund. And the women have encouraged Quiet Days, retreats and prayer groups.

SUCCESS ATTRIBUTED TO WOMEN

1891 - SALUDA - The small, white frame church of Gothic design stands on a hill overlooking the town's business section, which is almost at the top of Saluda Mountain. Begun in 1887, and consecrated by Bishop Lyman, September 1, 1891, the Church of the Transfiguration in Saluda stands as a monument to the love and faithfulness of those who built it and those who have kept it alive.

The Rev. John DeWitt McCullough was the second person from the south to build a house in Saluda. He conducted morning and evening services in a room over Tanner's Store on Aug. 22, 1880, with "a few friends from Spartanburg present." He "had an offering and announced that it would be the beginning of a fund for building a church." The main church structure was planned by Mr. McCullough and built by him, with his sons and a few others helping.

It is not known when the women began to meet formally. Mrs. Staton, daughter of the Rev. McCullough, is said to have "shepherded a group of women workers", which led to the formation of the Woman's Auxiliary - called Missionary Society until 1919. The first minutes, Nov. 2, 1906, said that the meeting was for re-organization. The Woman's Auxiliary minutes from 1906 to 1923 showed that the dedication of a small group of women kept interest in the church alive during its formative years. At some point in the church's history, someone with authority said that, "The life and strength of the church has been held together by a succession of women."

In the early 1900's, Deaconess Julia F. Goelet established a mission school and library. In 1920, Miss Rachel Blair began to keep the library open all year instead of just in the summer. Miss Hattie Staton assisted and taught children to embroider while she tended the library. Later, Mrs. Gertrude Kirk joined the staff and finally assumed most of the responsibility until the library closed about 1965. Miss Blair guided the Young People's Service League in planning and holding square dances in the Library Hall.



The Julia F. Goelet Memorial Library about 1936. Built in 1908, it was named for its founder and was a community center/library and church parish house until 1965.

During the Depression years some of the Episcopal Churchwomen helped to form the Saluda Civic League. They planned, financed and developed a recreation center, which is still used, and provided hot lunches for school children. Between 1936 and 1941, the Auxiliary helped raise money for repairs and improvements to the church building and to obtain and furnish a house for the vicar. They collected and made clothes, which they distributed to needy people. They helped start an information center and formed a committee to visit shut-ins and other people in the area. Meanwhile, they continued their ministrations to the community; among other things, contributing financially to the Baby Hospital and sending a young person to Bible School in Winston-Salem.

During 1948-49, with the help of Mrs. Augusta Taber, National Field Secretary of the National Council of the Woman's Auxiliary, the church received a \$2500 grant from the United Thank Offering to finance remodeling the parish house. The Auxiliary added \$175 to the grant, which hadn't completely covered the cost of the project. When she retired from the National Council in 1947, Mrs. Taber, a life-long summer visitor to Saluda, began to stay throughout the warm winter months. She became very active in the church and served as Auxiliary President from 1951-52.

In 1969, Constance Furrer, Frances Dudley and Marion Maybank established in Saluda, The Snail's Pace, Inc., where people of all creeds can come for prayer, scripture study and counsel. Their ministry has benefited many members of the Church of the Transfiguration and has brought others to the church.

The vision of a new parish house was discussed at meetings of the church for twenty years. Finally, on June 11, 1984, Bishop Weinbauer dedicated an exquisite two-story building. So begins another chapter, and the second centennial, in the life of the Church of the Transfiguration and the service of its dedicated churchwomen.

DEACONESS JULIA

A member of one of New York's oldest and best-known families, Miss Julia Frances Goelet came to Saluda as a missionary to the Church of the Transfiguration around 1894. She was "set apart" as a deaconess by Bishop Horner in 1900. She greatly influenced for the better the lives of people in the area, seeing, and helping to fulfill, their needs.

She acquired a small house, where she established a school for children and adults, teaching the basic subjects and sewing, cooking, handcraft skills and health care. Being the area's only "free school", this one grew rapidly and eventually there were eighty pupils enrolled. Mrs. Maude McAllister remembers Miss Goelet as a beautiful woman, in a long, flowing robe with a white bow at her neck. One of her pupils, at age 90, wrote of Miss Goelet, "I have never known anyone as dedicated. She has been my guiding star all my life. I can still hear her telling me, 'Don't go hunting things to do. Just take care of what comes to your door. That will be more than you can do;' and that was so right." What a beautiful memorial to this great woman.

Another of Miss Goelet's projects was the formation of a community library, which eventually contained more than 6,000 volumes. She began the library with a few books on a shelf of a drug store owned by her brother, Dr. Ed Goelet, Saluda's first physician and druggist. Soon the books were moved to a small house near the school, while Miss Goelet was planning and raising funds for what she visualized as her "Mission House."

Miss Goelet died in November, 1908, but not before seeing the library and the school established in the partially completed building. For many years, the Julia F. Goelet Memorial Library served Saluda well, as a library, community center and the Episcopal Church parish house and office, until it was sold about 1965.

In his book, HISTORICAL SKETCHES, The Rev. James Sill, said of Miss Goelet:

"This lovely Christian woman knew how to come close to mountain people, and help them, as very few have the grace to do. The whole of her life as a deaconess was spent in Saluda, where she ministered to the visitors in summer and to the mountain people in winter."

"I have the greatest confidence in the zeal and judgment of the Auxiliary women in every phase of their church work and I wish we could have an auxiliary organization in every organized mission of the Diocese as well as in the parishes."

Bishop Horner, 1924

MISS FANNY PATTON

1848 - 1918

Miss Fanny Patton was appointed by Bishop Cheshire as the first President of the Woman's Auxiliary of the Missionary District of Asheville in 1896. It was she, who had organized, in 1872, the first parish branch of the Woman's Auxiliary at Trinity, Asheville, in the then Diocese of North Carolina.

In 1900, she was asked by Bishop Horner to present a report of the work done by the Woman's Auxiliary in the Missionary District of Asheville. However, the Secretary of the Convention, not she, read the report to the assembled group. In her report, she wrote that there were 25 organized branches of the Auxiliary in the District with contributions totaling \$2,139.36.

Miss Patton was one of the founders of the Mission Hospital in Asheville, an institution to which she gave a great deal of time and money. She was also one of the organizers of the Children's Home and was one of the founders of the Asheville Public Library. A devout Episcopalian, she was always at work and ready to help in every undertaking for the support of the Missionary work of the Church.

ANNA L.R. BACON

Appointed by Bishop Horner, Anna L.R. Bacon (Mrs. F. Pickens) served as Diocesan President of the Woman's Auxiliary for 13 years, 1906-1919. In addition to the office of President, she acted as Treasurer of the Auxiliary funds and her yearly reports were noted for their clarity. Illness forced her to resign. She was a member of Holy Cross, Tryon.

Mrs. Bacon was energetic in her efforts to organize new branches of the Woman's Auxiliary. Her frustration at the apathy of some of the members is evident in her address to the 1913 Annual Meeting. She said,

"Are we individually as zealous as we might be in talking Auxiliary, thinking Auxiliary, and praying for the Auxiliary?... Do not let us simply speak of these things in passing, but take them earnestly to heart and try, with God's help, to increase the workers in His Kingdom."

ETHEL ETHERIDGE

Elected Diocesan President of the Woman's Auxiliary in 1939, Ethel Etheridge (Mrs. Howard) was a member of All Souls Parish. She was at one time President of the Woman's Club of North Carolina.

During the 1930's and 1940's Mrs. Etheridge taught classes in typing and shorthand under one of the programs started by the Roosevelt Administration. She had served as President of the Woman's Auxiliary only one year, 1939-40, when she resigned.

ROSE FEW SCHENCK

1884 - 1975

Mrs. Michael Schenck (Rose Few) at the 1924 Annual Meeting became the first elected President of the Woman's Auxiliary of the Diocese of Western North Carolina. She was born in Hendersonville on January 29, 1884, and died October 17, 1975. Her father was a medical doctor who practiced medicine in Hendersonville until about 1915. (When he was 14 years old, he ran away from home to sign up and participate in the Civil War, after which he attended medical college.)

Rose and her father were especially close and, during those horse and buggy days, Rose would ride with him a great deal when he made calls out in the country to deliver babies or visit the sick. Dr. Few had a heart problem, and he had trained Rose (when she was only 8 years old) to give him an injection should he suffer a heart attack.

At the time, Rose was not particularly enthusiastic about these trips. She had to endure long waits in the buggy while her father cared for his patients. In later years, looking back on it, she was really amazed at the responsibility her father had put upon her, as well as the amount of trust he had in her. She was obviously an unusual child and was considered a real daredevil. Her father had even taught her to shoot a pistol.

Rose was graduated from Brenau College, Georgia, in 1902, with a major in music. In 1909 she was married to Judge Michael Schenck who, in 1907, was mayor of Hendersonville. He practiced law in Hendersonville and served as Judge of Superior Court in the 18th Judicial District before being appointed a Justice of the Supreme Court of North Carolina in 1934, at which time the family moved to Raleigh.

Prior to her marriage, Rose attended the Methodist Church. However, after her marriage, she was confirmed at St. James, where she became a very active member. As a musician, she directed and sang in the choir from the time of her marriage until the family moved to Raleigh. She was very active in the work of the Women of the Church.

HELEN J. THOMAS

1883 - 1980

Helen Thomas came to Asheville in 1923 after graduating from the New York Training School for Deaconesses and other church workers. A native of Massillon, Ohio, and a lifelong Episcopalian she had come to Asheville to supervise the children and the household of her sister, who had come to Asheville for her health. At that time she taught a class of high school girls in Trinity Sunday School, and was a member of St. Agnes Branch of the Woman's Auxiliary. Her sister's home was next door to that of Mr. and Mrs. Sheldon Leavitt; they introduced her to Fred Thomas, a widower and lawyer. After her sister's death, Helen returned with her sister's family to Massillon. She married Mr. Thomas in January, 1925 and returned to make her home in Asheville. A few months after their wedding, her husband was diagnosed as having cancer. Mr. Thomas died in 1947.

At a meeting of the First District of the Woman's Auxiliary, at Grace Church, Waynesville, in the fall of 1926, Miss Mary Carter, who had been elected as president, resigned. Bishop Horner asked Helen to take the presidency. She accepted, and set about making the Woman's Auxiliary a vital, alive, strong organization involved in every area of responsibility to the Diocese and the national church. She formed an executive board with dedicated, knowledgeable women as chairmen of the different departments, corresponding to those of the National Executive Board (and the national paid staff) of the Woman's Auxiliary.

Mrs. Thomas served as president of the Diocesan Woman's Auxiliary for six years. Her faith, her knowledge, her ability and her effective leadership soon became apparent to the "men" and she was elected at Diocesan Conventions or appointed by the Bishop to serve on numerous departments and committees. She was the first woman to be elected to the Executive Council from 1932 to 1940. She served on the Department of Educational Institutions (the department which supervised Christ School, Appala-

chian School, Valle Crucis School and Patterson School) from 1929 to 1938. She also served on the departments of Missions and Church Extension, Christian Education, Commission on Negro Work and the Diocesan Committee on the World Council on Faith and Order.

After serving as President of the Woman's Auxiliary of the Diocese, she was elected by the Women of the Province of Sewanee (the Fourth Province) to be their representative on the National Board of the Woman's Auxiliary. This office she held for six years, 1934-1940, attending the four yearly meetings in New York City at the time of the National Executive Council meetings, and served with distinction in several capacities including vice-chairman of the National board, and National Chairman of the United Thank Offering, and Chairman of Field Work. During these years, of course, she was ex-officio, as well as elected, representative to all annual meetings of the Province, and also to the four Triennial Meetings of the Woman's Auxiliary at the times of General Convention in 1928, '31, '34, and '37. She was also elected by the Diocesan Convention (not W.A.) as a delegate to three Provincial synods.

From this depth of involvement in the official meetings of diocesan, provincial and national church, Mrs. Thomas was for the Diocese of Western North Carolina and for her parish, Trinity, Asheville, both a source of inspiration and education.

In the middle 1940's the rector of Trinity Church asked Mrs. Thomas to accept a position as part-time director of Christian Education of the parish. She served in this capacity for approximately five years. While her designated responsibility was for the church school and the children, she seems to be remembered best by persons who say "She was the first member of Trinity to call on me when I came to Asheville." Her ministry continued until her death at age 96 though she was an invalid.

LUCY FLETCHER

If you have ever been to any diocesan meetings, you have probably met Lucy Fletcher. Born in Asheville, she has been a life-long member of Trinity Church. After earning a degree from the University of North Carolina, she decided to make a life of service in the church her vocation. She spent two years at the New York Training School for Deaconesses and other church workers. However because of health reasons, she did her church work as a volunteer instead of a paid worker.

Lucy served in many positions in the Diocese of Western North Carolina. Later, she served as Director of Christian Educa-

tion at St. Paul's Church in Alexandria, Virginia and at St. George's Church in Nashville, Tennessee. During the 1960's, she returned to Asheville and worked for eleven years as an office manager and bookkeeper. Since retirement she has been active in her parish ECW, in Meals on Wheels, and many community affairs.

From 1946-49 she served as Diocesan President of the Woman's Auxiliary. World War II had ended, but during Lucy's tenure, the Auxiliary did not feel there was less work to do; on the contrary, the picture of the world stimulated the women to share their earthly goods

with war-torn Europe. Under her guidance Spring District meetings were resumed, having been discontinued for the years of the war.

Looking back over the years, Lucy writes; "I guess my years of attending summer conferences at Kanuga perhaps meant more to me than any other experiences I've known. I treasure those first twenty years of the Kanuga Conferences and the wonderful people whom I had the privilege of studying under and calling friends."

MARY K. STONEY

Diocesan President of the Woman's Auxiliary during the years of World War II (1943-46), Mary Stoney (Mrs. Andrew) is still an active member and worker of Grace Church, Morganton.

The years Mrs. Stoney was President were years of struggle, but much progress, and transportation was hampered by restrictions on gasoline.

In a letter to the W.A. branches written in 1943 she said, "These are troublous times; these are busy times. There are more things of importance to do than we can get done, but as always we can do the things we want to do. Let the Lord's business be the thing we want to do. Then we will find time to go to our local meetings and I will vouchsafe to say, we will even find some sort of transportation to our District Meetings."

Mrs. Stoney is an unassuming woman filled with Christian humility and an inspiration to those who know her.

MAY T. NEW

1895 - 1978

May Tatlock New was born in Bolton, Lancashire, England, on April 6, 1895. She came to this country as a young woman with her family and they made their home in Gastonia, N.C. St. Mark's Episcopal Church became their church home.

May was married to William Williams New of Durham in St. Mark's. They made their home in Raleigh until his death in 1923. Widowed with two small daughters, May returned to Gastonia to live with her mother.

Through the years she remained a devoted member of St. Mark's, teaching Sunday School, singing in the choir and helping as a member of the Altar Guild, always with a loving concern for the work of her church and the diocese of Western North Carolina.

She served as a delegate to six General Conventions of the Church. During those years, she was secretary, U.T.O. Custodian and President of the Woman's Auxiliary of this diocese.

She served on the Deerfield Board in its formative years and made her home there for a short time before her death on February 1, 1978.

Her oldest daughter, Ellen New Lauten lives in Houston, Texas and her youngest daughter, Billie May New Carroll lives in Gastonia where she and her husband, Walter, remain members of St. Mark's.

The church seal in St. Mark's is a memorial to May Tatlock New and William W. New.

INAH CARPENTER

1904 - 1966

Inah was born in Guilford County, North Carolina, to Cora Swain and R. R. Kirkman. After the early and untimely death of her mother, she was reared by "Aunt Jane" and "Uncle John", foster parents.

She graduated from the University of North Carolina at Greensboro where she majored in home economics and then came to Lenoir to head up the home economics department at the all girls' school, Davenport. In Lenoir she met and married an attorney, Houston Dunlop Squires. Mr. Squires died of influenza several years later and in 1941 her only daughter, Mary Eugenia, died of poliomyelitis.

For a number of years, Inah was the Director of Caldwell County Department of Public Welfare (now Department of Social Services). She served as an advisor to the North Carolina Child Welfare Commission and Governor Scott appointed her to the Midcentury White House Conference. She was also active on the state and local levels in the Democratic party.

She was the first President of the Caldwell Planning Council and a charter member of the Lenoir Business and Professional Women's Organization. She also served as its president. She was named to the WHO'S WHO AMONG AMERICAN WOMEN.

In the early 1940's, Inah married the widower Walter T. Carpenter, Sr., who had two sons. They also became foster parents to two children.

Her love for children led her to found a day nursery for black children when she was President of Churchwomen United. When she gave up the leadership of the Churchwomen United that organization failed, but the day care center still operates, and they have named it the "Inah Carpenter Day Care Center". She was chairman of the committee that sponsored a Bible teacher for the Lenoir Elementary Schools.

Inah was President of the Woman's Auxiliary for the Diocese 1955-58 and a delegate to Triennial Convention in 1955. She also served in numerous other capacities for the Diocesan Woman's Auxiliary.

The Lenoir Chamber of Commerce awarded her the Louis Dysart Annual Award recognizing her for outstanding community services, the first woman to be so honored.



Left to right: Pauline Walker, Betty Early, May New and Lucy Fletcher.

MARTHA B. KEMPER

The Kempers were among the most active members, serving in every capacity and attending Diocesan Conventions. Martha was superintendent and teacher in the Sunday School, sang in the choir and was president of Redeemer's Woman's Auxiliary. In 1949 she was elected Diocesan President of the Woman's Auxiliary and went to the Triennial Convention in San Francisco that year. At the Convention, Mrs. Kemper had some type of mystic experience, but her family today does not know details. From its beginning until her death in 1974, she served on the Board of Directors for Deerfield.

In addition to her activities at Church of the Redeemer, Mrs. Kemper was also active in the D.A.R. and a book club. She founded the Hospital Auxiliary in 1954 and served as its first president, then as treasurer until her death. In 1958, she was selected "Woman of the Year" by the Professional Women's Club of Shelby.

In the late 1930's Episcopalians were so scarce in Shelby that at times only one parishioner and a visiting priest were present for a service. There were nine church members - all female. When two new families moved to town in 1937, both had a hard time finding when services were held, and both experienced being the only people in the congregation.

One of the new families was that of Ed and Matha Kemper, who had been transferred to Shelby from Asheville. With new life brought in (the Kempers had three children, as did the second new family in the church), Church of the Redeemer began to revive.

JEAN WOOLDRIDGE

? - 1954

Jean Wooldridge (Mrs. T.J.) was for many years an outstanding leader in the Woman's Auxiliary and in the work of Trinity Church, Asheville.

During her many years of service she was President of the Woman's Auxiliary of the Diocese of Western North Carolina as well as Director of Christian Education of the Diocese and a Representative of Christian Education of the Woman's Auxiliary of the Province of Sewanee.

Mrs. Wooldridge served as Diocesan President during the turbulent years preceding World War II. She emphasized the power of prayer, and asked every branch to endeavor to observe the World Day of Prayer. She also encouraged every woman to practice daily Bible reading and devotions.

SILVER TEAS

AND

RUMMAGE SALES

1983 - BOONE - The parish of St. Luke's, Boone, had its hundredth birthday in 1983. The present church building was built in 1940. Prior to that time, one of the places where the church had met was in the living room of Dr. George K. Moose and his wife, Effie. Mrs. Moose was the leader of the women's activities for many years. The women contributed \$220.14 to the building fund.

Through silver teas, bake sales and rummage sales, they made money for the work of the church. During tobacco season, sandwiches and coffee were sold in the warehouse to the tobacco men. The money was used to furnish the kitchen and as a contribution to the fund for the parish hall. For two years they served a light lunch to the Appalachian State University students during exam weeks.

Presently, the ECW functions in the summer months when the summer colony is in Boone. However, almost all of the women in the church are involved in social concerns the year round.



MARY HADEN

By Bill Haden

My mother was born in Old Livingston House in Seneca, South Carolina in 1910. At the age of eight months, she was stricken with poliomyelitis. From then until 1927, there was a series of operations and always iron braces above the knee. In spite of her polio she led as normal a childhood as possible and later attended Converse College and earned a B.A. degree. She secured a job teaching second grade in Seneca and married Bob Haden.

After her marriage and the birth of three children, Mary turned her attention to civic needs in Greenville and became increasingly involved in social service organizations. She served on the Board of the Community Chest (now called the United Appeal), and on the Board of the Family Service Association. She helped to found the Greenville County Department of Youth Services, developing the program for dyslexic children. She was one of the founders of the Junior League of Greenville, and its first President.

In 1948 the family moved to Hendersonville, N.C. Mary became very active in the work of St. James Church. At St. James she was the guiding force and vision behind what became a model Christian Education program for the small parish. Over the years she has represented St. James at 14 Diocesan Conventions. She was a member of the Board of Directors of Deerfield from its earliest years for almost ten years.

Mary was at the first session of Kanuga in 1928. She and her family were members of Kanuga's first Family Conference. And she was on the faculty of Kanuga's first Christian Education Conference.

In the Diocese she has served on many committees and departments. She has also served on the Board of Christian Education of the Fourth Province of the Episcopal Church, and was a delegate to five Provincial Synods. She was President of the Episcopal Churchwomen of the Diocese of Western North Carolina from 1958 through 1961. She represented the diocese as a delegate to three Triennials.

After serving a term on the vestry of St. James, Hendersonville, Mary "retired" to Deerfield. She maintains a full schedule and keeps up all of her regular activities in Hendersonville. In 1983 she was a delegate to her 15th Diocesan Convention, representing St. Giles Chapel, Deerfield.



SHERRY F. ISLEY

I was born Sherry Elizabeth Fetherston in New Mexico (I'm not saying what year!), moved to Denver, Colorado as a baby and grew up there. After graduating from Colorado State University, with a degree in nutrition, I married Ralph T. Isley in 1942.

I served as President of St. Mark's Woman's Auxiliary from 1953-55, Diocesan Secretary of Christian Social Relations from 1956-61 and as Diocesan President from 1961-64.

Change seems to be the word best describing the years 1961 to 1964. We were still getting used to being Episcopal Churchwomen rather than members of the Woman's Auxiliary and we were realizing that the name change was more than semantics; it made us realize that we were indeed more than "auxiliary" to our Church. Some branches decided to dissolve as women's groups, integrating into the parish as a whole. In others, chairmen of promotions, supply, missions, etc. for the ECW began to handle these matters for the whole parish. Delegates to the Women of the Fourth Province at their meeting at Trinity Church, Asheville, in 1963 voted to dissolve as a group, to take more active parts in parish and diocesan affairs.



It has been impossible to write of these years without letting so many smaller memories creep in: Bishop Henry's piercing whistle which got our attention more effectively than any gavel; Jim Perry and his "Clergy Cut-ups" singing "Bill Bailey" for us at the Annual Meeting banquet; traveling over the diocese meeting our wonderful women; Annual Meetings, Division Meetings, Provincial Board Meetings, Triennial and the good friends and nice people met there. Working so closely with my immediate predecessors May New, Inah Carpenter and Mary Haden and with my successor Bess Byerly gave me so much help and a sense of things gone on before as well as of things to come.

It was one of the greatest privileges of my life to serve as President of the Episcopal Churchwomen of the Diocese as we went about serving our Lord the very best we knew how. Those were years of turmoil for our Nation, of rethinking traditional concepts for our Church, and while they were challenging years for us, we did have FUN!

BESS BYERLY

The mid-sixties were years of turmoil. It was the time of the hippies, the Civil Rights movement, campus riots, the Vietnam War and Medicare. The Prayer Book revision was begun and the trial use of the new liturgy was authorized. Woman's role in the church was being changed.

It was during the height of most of this turbulence 1964-67, that Bess Byerly became Diocesan President of the ECW. It was under her leadership that the ECW worked with the diocese in the program "Mutual Responsibilities and Interdependence in the Body of Christ" (MRI). And at the 1965 ECW Annual Meeting, Father Malcolm Hughes from the Diocese of Nassau and the Bahamas, a companion diocese to Western North Carolina, addressed the women. During Bess' term a School of Prayer was conducted by Mrs. Samuel (Helen) Shoemaker.

In 1966, Mrs. Dan Moore, wife of the governor, was very interested in building a chapel at the Women's Correction Center in Raleigh. Mrs. Moore asked Bess to serve on a state-wide committee to create interest and to help raise funds for the project.

Bess was secretary at the Church of the Ascension in Hickory from 1962-68 and was again Executive Secretary of the Lenoir Chapter of the American Red Cross. She was active for many years in the Medical Auxiliary on the local and state levels. She was church treasurer of St. James, Lenoir, for 12 years, has served on the vestry, has been a delegate to Diocesan Convention, and has held practically every position in the Woman's Auxiliary/ECW on both the parish and diocesan levels. At the present time she is the UTO Custodian at St. James.



PEG FERGUSON

"Do we need the ECW?" "Do we need the Triennial?" These were questions often asked during the years 1968-70 when Peg Ferguson was President. Peg remembers those years:

"My term of office as Diocesan President was 1967-70. My goodness - 14 years ago! In looking back, and trying to remember the highlights it seems to me as if they were very turbulent times. For instance, I was a delegate to the special convention in 1969 up at Notre Dame. After one stormy session we women were all escorted back to our dormitory because a race riot was feared. (It never happened.) The time I was a delegate at Seattle was the period when Presiding Bishop, John Hines, broke many long traditions and established precedents in his determination to do something concrete for the third world peoples. I remember, I was so proud of the UTO grants that year.

These were times when many, many ECW groups were breaking up all over the country. I think perhaps if I did any one special thing during my term of office, it was to keep the women of the Diocese together - to make them feel (especially those in very rural areas) that their work was worthwhile, and that the women were a very special and important part of this Diocese. In this Bishop Henry heartily concurred. Serving in this capacity took time and energy, but it has been one of the most rewarding experiences of my life."



Peg has finished four years of the Education for Ministry program and has been accepted as a postulant for the Permanent Diaconate. At present, she is very involved in Hospice in Haywood County and serves on the Diocesan Committee for Continuing Education for Clergy.

Peg says, "I do not know what the future holds, but stand firm in the belief that this is God's world, and that His Kingdom will come."

THE SHARING TABLE

1983 - Valle Crucis - Several years ago one of the women of Holy Cross pointed out that Valle Crucis was blessed with abundant gardens and many cultivated more vegetables and fruits than could ever be used. Realizing that the scores of summer visitors would welcome homegrown fruits, vegetables, jams, honey, etc., the "sharing table" was born.

Every Sunday during the summer on a table near the church entrance, there is a goodly supply

of the bountiful harvest of the mountains. A small box is also on the table to accept donations for the Heifer Project. Parishioners and visitors alike take what they need from the table and most drop a coin or two into the little box.

At the end of the summer of 1983, the ECW of Holy Cross had \$50 to send to the Diocesan Heifer Project - and no small amount of sharing with old friends and new.

BETTY B. EARLY

This is a woman of rare talents - classroom teacher, accountant, free-lance model, volunteer worker and Diocesan President of the Episcopal Churchwomen from 1970 until 1973.

Many things in her life have been "firsts". She was the first woman elected deputy (1976) to General Convention from this diocese and the first woman senior warden of St. James, Lenoir (1980). She also served on the committee to elect our first Bishop-Coadjutor. And as a delegate to the 1970 Triennial, she was present when the General Convention voted that women could be elected deputies.

Betty received her A.B. degree in education from High Point College and taught school in High Point, Wilkesboro and Lenoir. She was a free lance model for five years and has also worked in accounting and as an interviewer for the Employment Security Commission.

She served on the Diocesan ECW as Christian Education Chairman, Corresponding Secretary and President-Elect before becoming President. After her term as President ended, she served as Promotions Chairman.

At St. James, her home parish, she has served as President of the ECW, and as a member of the vestry. As a vestry person she served one year each as Junior Warden and Senior Warden. In the community she served as President of the Lenoir United Churchwomen, as a member of the Lenoir Service League, Mental Health Committee, and Job Corps for Girls, encouraging young girls who were unable to complete high school to further their education.

She and her husband, William, reside in Lenoir, and have two sons, two daughters-in-law and two grandchildren.

"I have always felt," Betty wrote in 1983, "that a person should do for his church and community what he was physically and mentally capable of doing. The programs carried on by the ECW are well worth our past, present and future efforts. If each of us can help one person our energies are well spent."

PAULINE WALKER

Knowledgeable of the many areas of the Church, Polly Walker has devoted most of her adult life to service in the Church. She has taught Sunday School, served on the Altar Guild, been involved in EFM and served as President of her parish ECW. During the 1950's she served as President of Church Women United for the greater Hickory area. She is also a layreader and chaliceist.

Polly became involved in Diocesan work during the 1960's. She has served in many positions on the Diocesan ECW Board; as secretary, Lenoir Deanery Chairman and Diocesan President. As a delegate to the Triennial Meeting in St. Louis, she was present at the election of the Rt. Rev. John Hines as Presiding Bishop. She also attended the Triennial Meetings in Minneapolis and Louisville.

She was elected as a deputy from this diocese to the 1979 General Convention in Denver, Colorado. This was an exciting and important Convention with the big issue being the ratification of the 1979 Book of Common Prayer.

Besides her service to the Episcopal Churchwomen, Polly has served on the Diocesan Executive Committee, the Committee on the State of the Church, the Standing Committee, the Patterson School Board and the Committee on Alcoholism and other Drug Abuse.

Polly has held an astonishing number of important positions in the church and still remains active in church affairs. At the same time her deep personal commitment is to lay ministry.



Mary Evelyn Steele

MARY EVELYN STEELE

On October 12, 1976, Mary Evelyn Steele of Asheville became the 22nd President of the Episcopal Churchwomen of this diocese.

Christian Outreach was emphasized during her term with numerous workshops and panel discussions. At the 1977 Annual Meeting there was a panel discussion on the Jail and Prison Ministry and in 1978 a panel presentation of Hospice. At the 1979 Spring Planning Day the program was devoted to many facets of Christian Outreach such as Ministry to the Aging, the Reading and Tutoring Program of Public Schools, the Jail and Prison Ministry and Hospice.

It was also during the leadership of Mary Evelyn that Shilda Burns wrote the handbook for branches - better known as the TURTLE BOOK and the handbook for the Diocesan ECW Board.

The first overnight board meetings were begun by Mary Evelyn. These were helpful in planning the year's work and in orienting the new members to the workings of the Board. It was also she who resumed the overnight Annual Meeting after a long period of one-day meetings. The overnight meetings make possible a more complete program and business meeting.

A graduate of the University of Tennessee with a degree in home economics, Mary Evelyn taught this subject for two years at Columbia High School in South Carolina. She also served as Director of Christian Education in the Presbyterian Church for four years, and as an agent in the field of health and accident insurance.

She was confirmed into the Episcopal Church in Charlotte after marrying George Steele.

Before her term as President of the ECW, she served on the Deerfield Board of Directors. When her term as President ended, she became very active in the Deerfield Auxiliary.

Active in the ECW from the beginning, she served in many positions on the Diocesan Board. She attended the 1976 and 1979 Triennials as a delegate.

Today she continues to serve her parish church, Trinity, Asheville and the Deerfield Auxiliary.

CHURCH MICE

1950 - SYLVA - St. John's Episcopal Church, Sylva, was organized in the late 1800's yet very few of the women's activities were recorded until the 1950's. Since then their on-going projects have included "The Church Mouse", a community merchandise shop, in the 50's; the Twelfth Night Project to benefit Deerfield residents; and a child-care program called Parents' Day Out.

Women at St. John's have held nearly every position in the church and have donated countless gifts and services such as memorial windows, hymnals, needlework and the refurbishing of pews to their church. The women never tire of devoting their "spare" time to their beloved St. John's.

LOUISE L. HATCH

This dedicated, fun-loving woman has been an inspiration to many and her great sense of humor has relieved the tension of many ECW Board meetings.

She was graduated from the University of California, Berkeley, in 1941 with a B.A. in English literature and in that same year married James Jefferson Hatch, a cradle Episcopalian from Vallejo, California, whom she had known all during her college years.

Louise writes of her years in the Episcopal Church while in the "army".

"Although each of our children was baptized in the Episcopal tradition at various army posts, it was not until years later that we actually found a church home when Jim was assigned to duty at the Pentagon and we began to attend a 'civilian' church. Then we finally realized the church was much, much more than a building. This loving support stayed with us as we were transferred time and again. One of our happiest finds was St. Christopher's Church in Frankfurt, Germany - a church built with the help of a UTO grant after World War II.

After retiring in Valle Crucis, Louise became active on the Diocesan ECW Board, eventually becoming President. She attended two Triennial Meetings; Denver in 1979 and New Orleans in 1982.

During her tenure as President, the ECW became more involved with the changing role of women and emphasized the "spiritual" rather than the practical aspects of ECW. Under her leadership the ECW was privileged to hear the late Very Rev. Urban T. Holmes shortly before his sudden death, and also to spend a day with author Madeline L'Engle.

"There are few endeavors in my life," writes Louise, "that have been as rewarding to me personally as the experience of serving as President of the ECW. I found loving support on all sides - truly the love of Christ shining through the women of the Church."



"I beg of these good women (W.A.) to push their Rectors as fast as they can or will, but please do not get ahead of them."

Bishop Horner, 1925



Current Diocesan President, Shilda Burns, with Ann B. Davis, speaker for the 1983 Annual Meeting.

WOMEN SAVE CHURCH ORGAN

1894 - Highlands - This village was founded in 1875 as a year-round community by two developers from Kansas and New York. They sold lots and settlers from Wisconsin, New York, South Carolina and many other places came here to live. The town was incorporated in 1883. Later it became a sort of health resort, and people from farther south came to escape malaria and to treat TB.

It was not until 1894 that the first Episcopal services were held under the leadership of the Rev. James A. Deal, who resided some 20 miles away in Franklin and ministered to a wide area. Of Highlands he wrote,

"Here in this land of clouds and evergreens I established one of my most promising missions, supported in winter by the resident congregation that enlarged as the summer homes and inns filled. The village people, like the mountains, were stoic and good."

A church was built in 1896, but before that time, the congregation met in private homes and eventually at The Central House. The Central House was an inn owned by the David Norton family.

In 1896 a lovely church was built with money donated by founding families and the Church of the Incarnation, New York City. Land for the site of the church was donated by Mr. Tudor Tucker Hall. For many years the church was open only in summer.

During the first years of the church, services were held by visiting priests, but the women carried on the work of the church. The women searched out supply priests, housed and fed them and raised money for their stipends. The women also made altar linens, bought candles and communion elements, cared for the altar and saw that the church was cleaned.

One of the chief procurers of supply priests was Mrs. McCloy Martin. She was the church organist, secretary of the Women's Guild in 1928 and ran The Martin (now Lee's Inn) and very frequently hosted the nearly annual bazaar congregational and women's meetings.

When the church building was completed in 1896, Dr. H.T. O'Farrell instigated the purchase of an organ. The cost was \$192.29 and the organ was to be paid for in reasonably substantial payments each summer season. In August, 1897, only \$46.55 had been paid. In the summer of 1898 the payment was only \$7.00 which the sellers termed "very disappointing." It seemed the church might lose the organ. The women canvassed for donations and organized an elaborate "Recital for the Benefit of the Organ Fund" with vocal soloists as well as organ numbers, and finally in October, 1899, the church sent \$78.80 which closed out the account.

Through the years the women of Incarnation have been faithful workers and followers of our Lord.

BUNDLES FROM ALL SOULS

1897 - BILTMORE - All Souls Church was consecrated Nov. 8, 1896 and on Nov. 3, 1897, the All Souls Branch of the Woman's Auxiliary to the Board of Missions held its first meeting. There were 26 members. During these early years, the Woman's Auxiliary was one of the strongest organizations in the church and played an important part in holding the congregation together when they were without a rector.

There were many activities during these early days in which the Churchwomen took part - The Benevolent Society, Church Periodical Club, organization of the Day School in 1900 which was wonderfully successful and continued until 1909, and the building of the Clarence Barker Memorial Hospital in 1900, which was under the jurisdiction of the Church until 1909 when it became the Biltmore Hospital.

Miss Eleanor P. Vance and Miss Charlotte L. Yale were Parish Visitors in 1902 and organized woodworking clubs for boys and girls. Needlework and weaving were added later and this was the beginning of the Biltmore Industries.

During the 1940's there was a sewing group, who made, among other things, layettes for the Visiting Nurses Association, a Ministry to the Sick, not only in the parish but also in the community and in nearby Moore General Hospital. There were Bundles for Britain, then Bundles for America, and later on for World Relief. All during the war and afterward great quantities of clothing and supplies were sent to England. Catering committees were formed in 1950 to take care of all parish gatherings and after the first highly successful A.B.C. Sale (Slogan for "Clean out your Attics, Basements and Closets and give us your treasures") the money was provided to modernize the kitchen.

The ECW was disbanded in 1977 when the organization of the church changed under the Rev. Neil Zabriskie and commissions were formed to consolidate the work of the men and the women.

This excerpt from the Minutes of the Church Ladies' Aid Society of St. James Episcopal Church, Lenoir, N.C., reminds us all that we have been there. The candor and humor are refreshing. The minutes are dated May 15 without the year, but it would have to be between 1904 and 1906.

"Mrs. Watson was promptly nominated for Pres. but protested so violently that other nominations were called for, and Mrs. Folk, Mrs. Harrison and Miss Julia Norwood were nominated. Mrs. Watson was unanimously elected, but declined to act, it was then moved to reconsider the election of a Pres. and this move being car-

DEACONESS: FORCE BEHIND MISSION

1901 - QUAKER MEADOWS St. Mary's, Quaker Meadows, was born in 1901 when the Rev. Walter Hughson, with his wife, began conducting Sunday School lessons on Tom Walton's porch. They later moved to the McOowell plantation home where Hattie Harrison was confirmed in 1902.

St. Mary's had services in the McOowell home for several years, until a small frame building was built just across the road near a creek. This structure served as a chapel and a school. In 1904, Deaconess Mabel Adams from Philadelphia came as a worker at the mission and continued there for 10 years. Janie Harrison (Allman), now 95, remembers attending the school and being taught by Deaconess Adams. Soon thereafter, two log houses were built, one for Deaconess Adams' living quarters, the other for a school.

The labors of Deaconess Adams, added to those of Mrs. Hughson, were instrumental in the starting of St. Mary's as a permanent mission. Deaconess Mabel Adams moved in and out among the families of the community, taught school, held food and clothing sales, produced plays, and made the life of the mission a bright spot in the lives of the farm boys and girls.

On Deaconess Adams' leaving, Miss Louise Walton and Miss Anita Walton carried on the work of the Sunday School. They were followed by Miss Jessie and Miss Alice Whisnant. Miss Alice Whisnant taught in the mission school and was the moving spirit behind St. Mary's Sunday School.

The talent, love, service and dedication of these early church workers were the force behind St. Mary's in its early history.

INSPIRED WOMEN

1903 - BESSEMER CITY - St. Andrew's, Bessemer City, has existed for years via its strong lay leadership. The ECW has played an important role through the years taking care of everything except the service itself. However there are now five members of the ECW who are also lay readers.

The financial input over the years has been astounding. The most noteworthy project of the women was that of providing materials for the rectory (now the parish house) built by several men of the congregation. The women have also done the usual things, i.e. altar linen, flowers, choir robes, dinners, scholarships and an on-going concern for the needy. Most recently, through the efforts of the ECW, an electric stove was restored and given to a widow in the church neighborhood. Through the receipts from the annual bazaar, the women paid off a \$2,000 loan for the church, purchased an organ, vacuum cleaner, lawn mower and carpet.

Through memorials and gifts, there is the beginning of a beautiful altar garden, which the women tend and care for during the summer months.

Since St. Andrew's has had neither representation in the Ministerial Association nor the visibility of a resident vicar, community service and participation have been an important part of their outreach.

All of the members have played an important role in the development of a strong, service-oriented unit with determination to let Bessemer City know what St. Andrew's is all about.

Virginia Clemmer, a member of the Episcopal Church Army, was a deaconess at St. Andrew's. In addition to her strong leadership for the church, she was responsible for the birth of the Mary Ellen Nelson School for the Handicapped in Oallas, N.C. She has just been named a recipient of the prestigious Jefferson Award for outstanding public service.

Now that survival is no longer a burning question, the members feel their energies can be directed to deanery and diocesan service. Alma Lindeke and Jan Smith were the first to serve at this level.

St. Andrew's is presently enjoying the largest number of active and enthusiastic participants it has ever had.

"GO-GETTERS"

1929 - TRYON - In 1929 the St. Agnes Guild was formed from members of the Woman's Auxiliary. This new organization was composed of the younger "go-getters" of the parish, and also accepted membership from women outside the parish.

These two groups lasted until 1955 when they became one organization, and in 1956 the name was changed to "Women of the Church of the Holy Cross." The group has several large money-makers each year. Proceeds from these projects go for outreach, such as kindergarten work at Good Shepherd Mission and to other needs in the diocese, nation and world. The Women of Holy Cross are also generous supporters of the Deerfield Residency Fund, giving an annual tea to raise money for Deerfield.

HAVE TIMES CHANGED?

ried, Mrs. Phelps was nominated and elected Pres. Miss Laura Faucette was unanimously elected Vice-Pres. Mrs. Vaughn was nominated Sec. but declined on the plea of being absent for half of the year. Five nominations followed, each one declining on the plea of total inability to fill the office. One member very cheerfully announced that she was losing her mind - another unblushingly acknowledged that she could not spell - another could not write - the writing of the fourth nominee was illegible - and the fifth was going away.

Miss Mary Fries Hall, our faithful and bright young member, was then nominated, and being absent and so unable to protest was unanimously elected."

UNTIRING ZEAL

(Editor's note: Most of the material in this article comes from HISTORY OF GRACE CHURCH. Used by permission.)

1887 - WAYNESVILLE - The Woman's Missionary Society of Grace Church, Waynesville, was founded in 1887 with Mrs. James Norwood presiding. The Rev. Frederick W. Wey, pastor of Grace Church from 1894 until 1900 wrote: "For many years the mission and Sunday School was kept alive amid the fires of prejudice, trials and discouragement, by the untiring zeal and devotion of this pioneer of the Church. She walked three miles every Sunday, winter and summer."

The Society organized a grammar school in 1896 and then a kindergarten in 1900 in connection with the church.

In the 1950's when the women were working to raise money for the building fund, the Woman's Auxiliary received an unexpected gift. A contribution of \$138 came about after the rector announced one Sunday that the women had raised \$138 for the building fund by holding a rummage sale. A summer visitor saw in the rector's statement an opportunity to show his appreciation for the hospitality that had been extended to him. The following day he sent the Auxiliary \$138 in cash with a little note attached.

At the time of the construction of the new church, a rather small group of dedicated women tackled projects that would have seemed insurmountable to many larger groups.

Recently they have sponsored a Brownie Troop, organized a chapter of Daughters of the King and continue to hold an annual tea for Deerfield residents.

Historically there is little doubt that the Women of Grace Church are both concerned and involved. With such a heritage, there is little doubt that they will remain that way. With the women's work on the Altar Guild, and their Quiet Days and study, the story of Mary and Martha is repeated in the everyday life of Grace Church.

MRS. DENT ORGANIZES CHURCH

1949 - SPRUCE PINE - Mrs. Raymond T. (Mary Cross) Dent is the reason there is an Episcopal Church in Spruce Pine. After Bishop George Henry was consecrated in 1949, he was invited by Mrs. Dent to her home in Spruce Pine to plan for a church there. Her pleas convinced Bishop Henry of the need - and services began in 1949 in Spruce Pine at various places - her home, the Presbyterian Church, an "upper room" over the Barber Shop and other places.

A branch of the Woman's Auxiliary was soon organized at Trinity and has served the church in many ways. The women contribute to Seamen's Institute, Diocesan organizations and provide money for church improvements. The many things done by this small dedicated group are limitless.

MEN JOIN

WOMEN

1958 - BLACK MOUNTAIN No minutes of the Women of St. James, Black Mountain exist before 1958. Since that time, the women have made valuable contributions to the parish, community and diocese. With money raised from rummage sales, card parties, and summer fairs, they have refurbished the kitchen, paid fuel bills and assisted in diocesan aid programs.

Early in the 1980's one of their members, Margaret Whiteside, sponsored a Cambodian family and the entire parish benefited from the experience. She also renovated a house across from the church to be used as a residence for a seminarian in the summer and for needy families in the winter. Also under her leadership as president of the women in 1974-75, the women designed and created beautiful chancel kneelers.

In the spring of 1970, the men's club of St. James disbanded and the women were asked if the men could attend their meetings. The answer was an enthusiastic YES! This was very successful and the St. James ECW branch grew enormously in the early 1970's.

Sometime after 1975, the St. James ECW branch suffered a setback. However, today things are looking brighter. There is increased interest in the program of the ECW and with God's help this branch will continue to grow.

WOMEN OF GRACE HOSPITAL

1906 - MORGANTON - Grace Hospital in Morganton had its beginning over 83 years and three buildings ago in the minds of Mary Herbert and the Rev. Walter Hughson.

The Hughsons arrived in Morganton in 1901 when Mr. Hughson became rector of Grace Church. An active and community-spirited woman, Mrs. Hughson soon became a significant part of the church which was fully involved in mission work in Burke County.

In an era when there was little assistance from federal or state resources, the people of the county often received inadequate or, at best, marginal health care. Mary Hughson and her husband expanded the mission concept when the salary of a visiting nurse was given, and employed the services of Maria Purdon Allen, already in Morganton and at work among the sick, as a district missionary nurse.

Mary Hughson and Maria Allen became acutely aware of the plight of the "poverty stricken and the sick and afflicted" in their county. Miss Allen wrote of the need of a community hospital in Burke County. Her article was published in "The Spirit of Missions," and as if by divine intervention, within a week received \$3,000 in funds from a Mrs. George F. Bray of New York City. On August 1, 1906, Grace Hospital opened its doors. The need for health care was so great that the hospital opened before it was completed. Seventy-two patients were treated during the first year of operation.

RECORDS SCARCE, DEEDS ABOUND

1916 - GASTONIA - The Altar Guild of St. Mark's Church was organized by the Rev. George Harrison sometime between 1914 and 1916.

The Woman's Auxiliary was apparently functioning well before 1928 according to the minutes of that year, the earliest records found. Through the years from 1928-41, the Auxiliary participated in the Box Work program, clothed a child at Thompson Orphanage, carried on Bible classes, prepared and served church dinners.

Women carried 8. & L. (Building and Loan) shares to finance the building of a new church, conducted Lenten study classes, distributed copies of "The Spirit of Missions", helped to obtain medical treatment for two needy children and observed National Days of Prayer.

They participated in Mission Studies, repaired choir vestments, provided 500 pounds of coal to warm a destitute family and continued to collect special offerings.

During this time, the Rev. J. W. Canteley Johnson activated the Young People's Service League (Y.P.S.L.) at St. Mark's. The first diocesan Y.P.S.L. president was St. Mark's own Jane Marshall. Nearly twenty years later, another St. Mark's member, Billie May New, assumed the presidency.

In the spring of 1908, Mr. Hughson arranged the purchase of a small cottage for a nurses' home with one room designated as a resting room for mission workers. Then, in September of that year, during a short stay at the hospital, Mr. Hughson died. Mary Hughson returned to Grace Hospital as its general manager and by 1910 thought it important to have a nurses' training school. Maria Allen, superintendent of nurses since the hospital opened, organized the school including all the required instructional and practical work of registered training schools in North Carolina.

Assisted in her responsibilities by Deaconess Ruth Wilds, Miss Allen continued as superintendent until her death in 1924. She was succeeded by Miss Alice Wilds, the Deaconess' sister.

In 1929 Grace Hospital was rebuilt on a larger scale, and later, in 1936, a new nurses' home erected, to be named the Mary Hughson Hall. A third Grace Hospital was dedicated in the early 1970's, and a chapel was included on the ground floor.

Grace Hospital had been chartered under the auspices of the Episcopal Church. In 1922, two years before her death, Mrs. Hughson asked Grace Church parish to take legal ownership of the hospital, which it did. Later, the ownership was amended to a special board made up of community members. However, the stipulation was made that the rector of Grace Church should always be the chaplain of the hospital.

Though the Auxiliary/E.C.W. minutes from 1941-69 have not been located, it is clear that several circles continued to meet, Lenten dinners never ceased and the general presence of the women was at all times keenly felt. The women began sponsoring a Girl Scout troop and were instrumental in establishing the Language Arts School, a summer remedial reading program that is still an asset to the community.

Through the years three women from St. Mark's - Mrs. C.C. Dawson (1940-43), Mrs. May T. New (1952-55) and Mrs. Sherry Isley (1961-64) - have served as President of the Diocesan women's organization and at least a dozen others have served in other positions on that board as well as the Board of Directors of Deerfield, In-the-Oaks and Thompson Orphanage/Episcopal Child Care Services.

A FEW CARRY

BIG RESPONSIBILITY

1955 - HAYESVILLE - The Episcopal Churchwomen of the Church of the Good Shepherd in Hayesville was started in November, 1955, two months after the congregation was organized as a mission.

In 1959, a church was built and the few women who made up the ECW began selling fruit cakes to raise money for altar linens, church furnishings and Sunday School materials. Since that time an annual bazaar and tea have been held in October. One-third of the proceeds is used for Christian Social Concerns beyond the local congregation, one-third for social concerns in the home community and the last third for the altar guild and other needs within the church.

During the early years this handful of women cleaned the church, attended the altar, taught Sunday School, provided the weekly coffee hour and put on a congregational supper each month in the homes. Church was also held in the homes on a rotating basis.

Women, from the beginning, have held offices in the church; on the mission committee, the vestry and delegates to convention.

In recent years the ECW has grown so large it meets in the church rather than the homes. Almost every woman in the parish helps the church in some way. They paint walls, they cross-stitch, lead singing, refinish and re-upholster sanctuary chairs.

The ECW has a good cross-section of women from other dioceses who have brought new customs and fresh ideas. These, combined with their time, energy and money, have greatly enriched the Good Shepherd chapter.

The ECW has come a long way from the group that was begun almost 30 years ago with only four women. And it is still growing.

WOMEN ORGANIZE BEFORE FIRST

CHURCH SERVICE HELD

1950 - Asheville - Early in January, 1950, a notice appeared in the ASHEVILLE CITIZEN stating that "the Woman's Auxiliary of the newly organized West Asheville Episcopal Church has held its first meeting, at which officers were elected, and it was announced that the FIRST service of the new church would be held on January 15, 1950, at the American Legion Hall on Haywood Road."

Hard to believe but true: St. George's women organized a Woman's Auxiliary prior to the first service held in the newly organized Episcopal Church. The women organized and started making plans the first week in January, 1950. The first service of the church was held January 15.

Six months after the first service a bazaar was held to raise money to purchase land in Malvern Hills for the site of the future church.

Bazaars, suppers, ice cream socials, cake sales, rummage sales and many other affairs were held to help defray the cost of the first building (the present parish hall) which was the church, parish hall, Sunday School area and meeting area.

The women accepted the challenge of building and furnishing the new church building.

There was a woman representative on the first Mission Board, and women have served on the vestry from the very first. A member of the Women of St. George's was very instrumental in helping to organize the Asheville-Buncombe County Christian Ministry, and all the women give of their time at the ABCCM headquarters. Another woman member originated the idea and set in motion the plans for the Memorial Garden on the church grounds. It was also a woman who set up an active library for the church.

In January of 1983, K. Murray Scott became the first woman from St. George's to be ordained to the Permanent Diaconate of the Episcopal Church. Born in China, where her father was in charge of the organization of the Chinese Postal Service along British lines, she feels her calling is to be a teaching deacon, teaching the Scriptures. She is a member of the ministerial staff at St. George's, helping with the service.



1950 - Women of St. George's

Affectionately known as "Miss Lucy" throughout the Episcopal Diocese of Western North Carolina, the name of Lucy Morgan as well as that of her brother, the Rev. Rufus Morgan, has traveled far. Every state in the U.S.A. and over 60 foreign countries have heard the name of "Miss Lucy" as her unique work at Penland School of Crafts has been sought by craftsmen.

Miss Lucy came to the Blue Ridge Mountains of North Carolina upon the request of her brother to teach in an Episcopal mission school for mountain children which had been established, along with an Episcopal Church, by him and Bishop Horner in 1913.

While teaching in her dear brother's school, Miss Lucy saw a need and an opportunity in the mountains for preserving the disappearing traditional crafts of handweaving, spinning, and vegetable dyeing, which had all but become a dead art in the United States. She envisioned a revival of these crafts among the mountain folk as an activity

to bring new meaning into their lives as well as adding to their meager incomes.

Miss Lucy set out on foot and horseback, teaching women in their homes the art of handweaving, then later sold their products for them at North Carolina resorts or wherever she found a market. As the roads were developed, Bishop Horner provided Miss Lucy with a Model T Ford with a truck bed which served for hauling looms, materials, and other equipment from home to home. The little truck and its driver became a familiar figure traveling up and down and about the mountain roads that previously had only seen the print of a wagon wheel. From this humble beginning evolved a craft school which was to attract the attention of major craft schools throughout the world.

It was the U.S. Department of Health, Education and Welfare who chose her to entertain students from around the world to observe creative work in the

1962 - GASTONIA - The history of the Women of All Saints' Church reads like that of the church itself - a venture of faith. If it takes twenty-one years to grow up, then All Saints' has reached the age of maturity. Officially begun in March 1962, All Saints' Episcopal Mission achieved parish status in May, 1983. This is the story of the women of those first 21 years.

The ink was scarcely dry on the document requesting the privilege of being organized as a mission, when the churchwomen's group was begun. The petition was signed on March 4, 1962. A week later, on March 12, the Women of All Saints' held their first organizational meeting with six women present.

The first church services were held in an old house. In May of 1962, the temporary chapel was erected on the same site. The ECW of the diocese had pledged their 1961 All Saints' Day Memorial Offering to the mission. This amounted to over \$3,000, the largest such offering up to that time. The men of the church did the actual labor with the women providing a picnic lunch. It was much like the barn-raising of old and was to establish the feeling of cooperation in work and worship that has characterized the Women of All Saints' - "Keep it simple, but do it."

Two years later in 1964, a new chapel was built and on March 31, 1968, a new parish house was dedicated. To celebrate their sixth birthday and their new home, the ECW held a tea and invited all the women of St. Mark's.

Women at All Saints' traditionally have served as Altar Guild members, coffee hour volunteers and kindergarten and Sunday School teachers. For a while Vacation Bible Schools were held with St. Mark's. But in 1981, All Saints' began its own Vacation Bible School.

friendly, rural community of Penland, North Carolina. At the request of the National Park Service, the Penland School, under her direction, wove the green baize cloth, a reproduction of the table cover, on which the Declaration of Independence was signed in Philadelphia. She received an honorary doctor of humanities degree from her alma mater, Central Michigan State College and from the University of North Carolina, Greensboro. The Brown-Hudson Award from the North Carolina Folklore Society was given to her in 1971 for her contribution to the culture of the state.

When Miss Lucy retired in 1962 after 42 years with the Penland School of Crafts, the school was then offering courses in 60-odd major and minor crafts. She moved to Sylva, North Carolina near her nephew, Dr. Ralph Morgan, and where she was a member of St. John's Episcopal Church. She lived there happily until her death in July of 1981. Her

One of the important annual events of the churchwomen and Altar Guild is decorating the church for Christmas. Marilyn Johnson, wife of the rector, is hostess for a time of fellowship and the crafting of all the wreaths, garlands and decorations used at Christmas time.

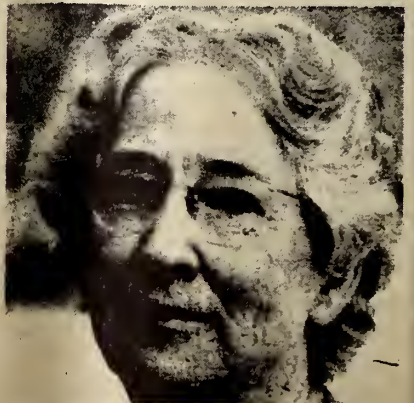
Women have been outstanding as church treasurers and have been influential on the vestry since 1973 and as lay readers for the past five years. In 1969 Daphne Hawks joined All Saints'. She was later presented by Mr. Johnson for ordination in New Jersey and now serves as a priest in Princeton.

The former Marilyn Mills and vicar Robin Johnson were married in December, 1968. Since that time, Marilyn has been an important element in the growth and worship of the church. Sunday School and Bible School teacher, coffee hour volunteer, Altar Guild member, and full-time public school teacher, Marilyn serves as treasurer of the Women of the Church and all-day volunteer every year at the yard sale.

This article is all about women but none of it could ever have taken place without the vicar, now rector, Robin Johnson. He has served as Chaplain of Episcopal Child Care Services, organized chapters of A.A., Al-Anon and Hospice and works with the Flynn Fellowship Home and Camp Mountain Ranger. Still he has time to visit the sick and counsel the troubled. The Women of All Saints' are proud of their rector and of the guidance he has given them over the past 21 years. (What a wonderful tribute, ed.)

Their historian writes: "At All Saints', we have no known saints. We are all, and all confess to be, sinners. But every once in a while by a single word or act, or sometimes by a group action, we see a spark that illuminates the way and leads us the way we ought to go."

brother, the Rev. Rufus Morgan and the Rev. Howard W. Lull conducted her services. Many memorial gifts were made to the Penland School of Crafts. The memory and good works of Miss Lucy Morgan will forever live in the hearts of all who knew her.



The Auxiliary Year Book with programs for 1982 is just off the press. Send orders to the Educational Secretary, Mrs. F. W. Thomas, Route 1, Asheville. Price \$.05.

LUCY MORGAN

ST. MARY'S
OF THE HILLS

1977 - BLOWING ROCK - In June of this year, the Women of St. Mary's of the Hills opened a Thrift Shop as a venture to support their increasing financial obligations. In 1979, 1980 and 1981 net earnings amounted to \$30,683 of which 77% was given to St. Mary's vestry, Altar Guild, Seminarian Fund and Hospitality Committee. The Thrift Shop continued until 1983.

A continuing venture which has been operated by the women is their annual Tour of Homes. In 1959 the Woman's Auxiliary substituted a Tour of Homes for the usual summer bazaar.

Originally established as The Mission of the Holy Spirit in 1891, the new church was re-named Saint Mary's of the Hills, as a tribute to artist Elliott Daingerfield, who gave his painting "Saint Mary of the Hills," to be hung over the altar.

Auxiliary minutes dated June 4, 1956, record that Mrs. James R. Todd of Lenoir presented to St. Mary's Auxiliary a crib quilt made by the "Ladies of the Mission of the Holy Spirit." The quilt has an inscription in black ink running along one border which reads, "The Church of the Holy Spirit, Blowing Rock, Watauga Co., Aug. 1893." For twenty-five cents anyone could write their name on one of the quilting pieces. From the ninety-nine names and eighteen memorials the sum of \$29.25 was realized, an impressive figure for the year 1893. The quilt was framed in 1963 and now hangs in the parish hall as a reminder of the ingenuity of these early churchwomen.

St. Mary's Women are especially proud of the Mary Garden located on the church grounds. At the center of the garden is a beautiful sculpture of the Virgin Mary, called "The Offering". The statue was sculpted by Marjorie Jay Daingerfield, artist and deceased member of St. Mary's. Explaining the sculpture, Miss Daingerfield wrote, "It is called 'The Offering' because the Virgin does not hold the infant, Jesus, tightly. She releases Him to fulfill His destiny. The pose of the child is that of the cross with arms extended. The part of the Scriptures which says 'she kept all these things in her heart and pondered them' was the basis for this statue."

BARN MADE A
PLACE OF WORSHIP

1973 - HICKORY - Since the founding in 1973 of St. Alban's Church in Hickory, the women of this parish have been active workers. St. Alban's worships in a church beautifully remodelled from a barn. The women, through a craft shop called "Noah's Ark" and a "Christmas House" bazaar held every two or three years have supplied funds for a new organ and carpet among other things. They have also made all the vestments and needlepoint kneelers for the altar.

SUNRISE SERVICE

1984 - LINCOLNTON - St. Luke's Episcopal Church held their annual Easter Sunrise Service this year, as they have done for over a hundred years. The women were in the forefront helping with the service, planning the decorations and providing the food for the fellowship hour after the service. The Sunrise Service is "Homecoming" at St. Luke's and former members who have moved away always come to Lincolnnton for the service. There have been times when there have been as many as 100 vested, about fifty being children, with coffee and donuts to follow in a fellowship hour in the parish house.

St. Luke's has the distinction of being one of the oldest parishes in this diocese, being admitted to the convention of the diocese in 1843.

There have been many outstanding women at St. Luke's since 1843. One of those is Annie Haynes, age 84, who has the honor of never having missed attending Sunday School for the past 75 years or more. What an inspiration she is!

The work of the women is vast and their activities numerous. Without their devotion the church could not have survived for the past 141 years.

"WOODSIDE"

1981 - LINCOLNTON - In 1981, the Church of Our Saviour, Woodside, celebrated its one hundredth anniversary, and a beautiful history was written by Mrs. Trudy Williams.

Our Saviour was founded by Dr. John Richardson, his wife and daughters, as a chapel for his plantation, Woodside, and the surrounding community. Dr. Richardson's wife, Alice, began a school on the plantation. She was a marvelous teacher, talented in countless areas. To aid in the building of the Mission School and church building, Mrs. Richardson wrote an article of appeal in a magazine called HARPER'S YOUNG PEOPLE. She asked each child who read her letter to send her a dime. The response to her letter was overwhelming and the building was completed in 1882.

Alice Richardson was assisted in the school by her sister, Ida Ramseur, a trained teacher and talented artist, and her two daughters, Malvina and Julia Richardson. Mrs. Williams in her historical sketch of Our Saviour, wrote; "Malvina Richardson was a beautiful, talented, devoted Christian who centered much of her life at Church of Our Saviour and the Mission School. She was only 23 when she died of diabetes...and was buried in the churchyard, borne to her final resting place by the boys of the Mission School."



1932 - Mrs. Fred W. Thomas, first woman elected to Executive Council

FROM NURSES' CAPS TO RETREATS

1970 - MORGANTON - In September of this year, the Women of Grace Episcopal Church began scheduling annual retreats, held at the Valle Crucis Conference Center. These retreats are designed to give insight into decision making, setting new goals, coping with change and how to be a twentieth century Christian woman.

Grace Parish was founded in 1845 and the women organized and joined the Diocesan Woman's Auxiliary in 1885 and have been meeting ever since! However, it was 1915 before they began recording minutes of their meetings.

In 1894, the Rev. Churchill Satterlee came to Grace Church and inspired the women of the parish to self-sacrificing service in ministering to the people in the countryside. Since that time the Episcopal Churchwomen have been greatly supportive of foreign and domestic mission work and were highly instrumental in the operation of nine mission schools begun by Grace Church in Burke County between 1890 and 1935. These mission schools provided worship services and education as well as health care for the many rural people living in Burke County. During those years the Churchwomen sent teachers, boxes

of clothing and monetary gifts to these missions as well as to missions in other parts of the nation and world.

Projects of the Churchwomen included support of the parish, repairs to the church, parish house and rectory, organ and piano funds, and making choir vestments. They aided others, such as the aforementioned missions, the state mental institution, the deaf school, Grace Hospital and military hospitals. In addition they made caps for girls who worked in the mills and children's garments for those who had suffered from the 1916 flood, nurses' caps, and patient and bed clothes for Grace Hospital.

Sometime in 1900 the "melting pot" was initiated. Broken or useless pieces of silver or gold jewelry were collected and sold to be melted down. This resulted in gifts, still in use at Grace Church; a silver lavabo, and a pair of silver cruets from Gorham, consecrated Christmas Eve, 1934.

Among the current 129 members of Grace Church ECW, several have lived through the majority of these recorded decades, while others are descendents of the original members.

ALL SAINTS' DAY MEMORIAL OFFERING

The All Saints' Day Memorial Offering has gone through many changes since it first began over sixty years ago. The first mention of it in available records is 1919. At that time the Woman's Auxiliary on a national level undertook some special project during each triennium: such as 1919-22, The Emery Fund and 1922-25, two houses for training churchworkers. The offering was called the "Corporate Gift."

In 1925 at the Triennial Meeting in New Orleans, the delegates voted to raise as a "Corporate Gift" \$100,000 to be used for certain objects of the Advance Work for the General Church Program. The Advance Work of the National Council for the General Church Program covered the cost of land, buildings, etc., needed to enlarge or strengthen work in the missionary field.

A portion of the Advance Work was allotted to each diocese and missionary district. Each diocese was called on to make an organized and systematic effort to raise this amount, and the Woman's Auxiliary in each diocese pledged to do all in its power toward helping the diocese raise this quota.

In 1930, the Bishop and the Diocesan Executive Council accepted an allotment of \$2,000, which was understood as a definite obligation of the Diocese.

By October, 1931, the Women's Corporate Gift Offering amounted to \$403.24 and was all that had been paid toward the Diocese's pledge of \$2,000 for the Advance Work.

By the 1932 Annual Meeting of the Woman's Auxiliary, the amount given by the women was still all that had been collected. Therefore the women passed a resolution urging the Bishop and the Executive Council to take steps to begin to speed up the collection of the \$1,200 balance of the \$2,000 pledge made in 1930 to the National Council. Mrs. Leavitt in her address to the Diocesan Convention, expressed her hope that... "the men in the Diocese will help to assume their responsibility to this great forward work of the Church and remove this debt from the diocese." At this same meeting the name was changed from "Corporate Gift Offering" to the "Advance Work Offering."

In late 1937 at the Diocesan Woman's Auxiliary Board Meeting, it was decided to choose a project for the Advance Work Offering within the diocese instead of one presented by the National Council of the Church. The Bishop was asked to present two or more projects for the delegates to vote on at Annual Meeting. The branches were told that the offering was something over and above the regular budget giving, going to a special project chosen by the Auxiliary at the Annual Meeting.

Since 1926 the Women of this diocese have contributed approximately \$85,000 to what is now known as the All Saints' Day Memorial Offering. This offering has gone to further mission work, build churches and aid in social work. Today the offering is generally between five and six thousand dollars a year.

WOMEN MISSION WORKERS IN THIS DIOCESE

In doing research, often one area of history becomes the most fascinating. Such has been the case with this researcher. In reading the various books, records and documents the mention of women mission workers kept popping up. The information available is scanty and often it is like working a jig-saw puzzle to fit the bits and pieces together.

While working on this project, I learned that Mary Oonovan of Arkansas, a member of the Episcopal Women's History Project is writing her doctoral dissertation on Episcopal Women Workers, 1850-1920. I corresponded with her and met her at the Historical Conference in Philadelphia, where she gave me permission to quote her writings.

In answer to my question on how the women workers were paid, Mrs. Oonovan wrote:

"After 1900, the Woman's Auxiliary decided to use most of the United Offering (now UTO) funds to support women workers for mission, both at home and abroad. So the number of women workers gradually grew. Most of them were paid from United Offering funds but there were always a few women workers who were simply paid by the Board of Missions. Whether the women paid by United Offering funds were paid through the Board of Missions budget, I have not yet been able to find out...

"What I want to emphasize is how important the decision of the Woman's Auxiliary to spend most of their funds on women workers was - as you have found from your work, the Church sent a large number of women missionaries out. I am convinced that there would never have been so many women sent if the Auxiliary had not said that they would only pay for women workers!"

In answer to my question as to what the women workers did, Mrs. Donovan wrote:

"Women workers - either alone or in pairs - were sent to live in the isolated communities and gather around themselves a Christian community. Working generally from small houses which they rented or purchased, the mountain workers called upon the mountain people, nursed the sick, taught the children to read and write, prepared confirmation classes and held Sunday worship services. Intermittently clergy would visit to administer the Holy Communion; usually the Bishop came at least once a year to confirm those candidates the women had prepared for confirmation. But to the people on the mountain, the woman worker was the representative of Christ in their midst."

Inspired by Mrs. Donovan's letter, I continued to search and even though the material is limited, I was able to learn of workers like Mrs. Eva D. Barrett, then Miss Eva Dixon, who served at the Good Shepherd Mission and then St. Paul's Mission of Burke County from the early 1900's for over 25 years. She had more than 200 people confirmed and more than 400 baptized, besides giving schooling and instruction to many of the people of the community.

At All Souls, Biltmore, Miss Florence Drinker, served from 1899 until 1902 doing educational work and establishing a domestic science course in the parochial school. After 1902, she left Western North Carolina to work in church social work in New York City. In 1926 she returned to W.N.C. where she worked with Miss Lucy Morgan at Penland School. Feeling Miss Drinker's talents were wasted at Penland, Bishop Horner asked her to go to All Saints' Church in Linville and work in the settlement house there.

Miss Drinker was succeeded at All Souls, Biltmore, in 1902 by Miss Charlotte Yale and Miss Eleanor Vance, whose work among the neighborhood boys and girls is most interesting. Miss Vance was an expert wood-carver and she set up classes for the children in simple woodworking.

A different kind of work was carried on by Miss Jennie R. Fields, who served after 1913 for several years at Glendale Springs Mission House. She was a trained nurse from Boston and made hundreds of professional visits in a year's time. The church records of Holy Trinity, Glendale Springs, show that she buried several people in the churchyard who were victims of the great flu epidemic. Miss Fields was later stationed at the Church of the Transfiguration in Bat Cave. She died in 1929 after a short illness. She was a most effective worker in her profession, ministering to the bodily and spiritual needs of the missions she served.

Mission workers lived and taught at the Mission House of St. John the Baptist, Upward. The first workers were Miss Louise Webb and Miss Winfred Dalziel to be followed by Miss Elmira Foster, Miss Mollie Haydock and Miss Wilhemia Ehman. Theirs was hard and self-denying work, but also rewarding as is evident in a report written by Miss Webb in 1908:

"Many of the pupils who last year could read very little or not at all, have asked to be allowed to take Prayer Books home...and I find they are reading them aloud. One family has family prayer every morning because we have opened school with prayer..."

In 1920, Miss Louise Foster taught in the Mission House at Upward. During her time, much was accomplished at the Mission and a new church building was begun. She had talent in designing and planning buildings and helped with the design of the new church. The rector of St. James, Hendersonville, wrote of her: "Here, as in all else, Miss Foster has made herself invaluable."

At one time the Diocese of Western N.C. had over 2,000 boys and girls in mission schools. But by 1937, with the improvement in public schools, there were only four schools and they were boarding schools.

Many UTO workers taught at these schools. Miss Virginia Bouldin was a worker at Valle Crucis, and Miss Gladys Chisholm another UTO worker was the prin-

cipal at the Appalachian School. Miss Frances McNulty was at the Patterson School. Miss Elsie Waitz and Miss Adelaide Smith, both UTO workers at Appalachian School in the 1950's, had been missionaries to Alaska.

Roseborough House, a mission school in a remote cove between Edgemont and Linville, was begun by the Rev. E.N. Joyner in 1921. The people there were almost destitute of religious teaching and the adults among them had practically no schooling. When his helper, Miss Kate Roseboro was killed by an automobile, Mr. Joyner had the settlement named in her memory. Miss Caroline Gillespie, a UTO mission worker, took up the work there in 1937. She visited the people of the settlement on horseback, but did have a car. One time while driving her old car, she became stuck on the mountain in a snowstorm and was forced to spend the night in her car.

The rural residents of High Shoals, a mill town between Gastonia and Lincolnton, was the focus of Mission Worker Miss Maria Monroe from 1935 until 1944. Many years before this, Miss S.A. Armstrong had served as principal of the High Shoals Mission School, doing "a consecrated, self-sacrificing work." In 1915 Deaconess Eva became the mission worker there.

In the field of health care, the mission worker often provided the only medical service available in a rural section. By 1937, Miss Blanche Harris, a UTO nurse was serving Bat Cave. Bishop Gribbin said, "Her activity is felt in three counties."

Mrs. Glovier, the nurse at Valle Crucis, taught courses on home nursing in that area - an invaluable service.

Much, much more was done by these women, but unfortunately limited space prohibits mentioning every woman worker who ministered in this diocese. I hope this creates an interest in you to search out and uncover the records, letters and reports of mission workers and Deaconesses, who perhaps served in your own parish. (Shilda Burns, editor)

LADIES AID SOCIETY

1984 - FLAT ROCK - The Ladies Aid Society of St. John in the Wilderness is probably one of the oldest philanthropic organizations in Henderson County. It was founded over one hundred years ago by the wives of the owners of the estates in Flat Rock.

The Charleston people brought their house servants with them but few people to take care of the grounds. The servants and many provisions came in wagons following the carriages.

The women worried about the people they engaged for the summer. There was little the men could do in the winter to earn money for food. So, the Ladies Aid Society was founded.

The women wanted to earn money for this project. They did needlework all winter and under the trees in Flat Rock until August. Then the big event took place. A bazaar at the old High Lake Inn. The cooks baked cakes, cookies and churned many churns of ice cream; there was a grab bag for the children and everyone had a great time. (I suspect the husbands had to buy most of the needlework.)

When the Inn burned they had to find other ways to raise money. They had plays, bridge parties and rummage sales.

Now the Ladies Aid is a large organization. It has a very active Convalescent Closet which lends hospital equipment to anyone in Henderson County with no charge.

Five years ago, the Book Exchange opened. It has been quite successful and lots of fun. It is appropriately located in the Old Flat Rock Post Office owned by Historic Flat Rock, Inc.

These two projects are manned by local volunteers. With the proceeds from the Book Exchange, equipment for the Convalescent Closet is purchased.

Anyone in Henderson County may belong to The Ladies Aid. The dues are two dollars a year.

-Courtesy, Ladies Aid Soc.



Teachers and students at Valle Crucis Mission School. Second from left on front row, is Miss Mary E. Horner, principal of Valle Crucis School for twelve years and sister to Bishop Horner. Miss Horner also served from 1896-1904 as the second Diocesan President (then called Secretary) of the Woman's Auxiliary of the Diocese of North Carolina.